More Than Two Centuries of Progress

Historical Sketch

OF

Christ Reformed Church

Elizabethtown, Pa.

Centerville-Milton Grove Church
Donegal-Blasser Church
Christ Church

By H. E. REEM
Elizabethtown, Pa.
1933

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Justification

"Of the making of many books there is no end." Thus complains one, lifting his voice above the din of the centuries.

But there is always good reason for just one more. A book that tells the life-story of an individual, or of a cause, or of an institution, has a place in the library of him whose life has been influenced by the spirit of that of which the author writes.

Christ Reformed Church, Elizabethtown, Pennsylvania, has had an honorable history. Thru six generations it has mediated courage, guidance and comfort to all who have worshipped before its altar. We of the seventh generation need to know its story.

One book more? Yes. Painstakingly written, it should find its way into our homes where it may be read by our sons and daughters, for within its covers is the story of an institution whose teachings are the very Light of our lives.

—Rev. L. C. T. Miller
Minister, Christ Church

July, 1933.

Christ Church Building, Dedicated January 9, 1909

Introduction

In this age of religious, moral, social and civic advancement—when almost everything is done subject to certain rules and conditions, as advanced by individuals whose supposed super-minds are regarded as authority, it may be well to remember that things and conditions were not always what they seem.

It is difficult for many of us of this generation to realize, as we look upon the surroundings of this thickly inhabited community, which is oft' times called the "Garden Spot," to realize that where today are comfortable and cozy homes, with their well-kept gardens and lawns, there was once only wild. virgin forests, in which the savage red men lived, hunted and fought their bloody battles. That instead of our modern system of highways, there existed only a few narrow trails that led through miles of forests, over mountains and plains; across rivulets, streams and rivers. That transportation, farming and all other professions and vocations at the time this subject will treat, were accomplished only by the most trying, anitquated methods; yet these were the actual conditions that existed two centuries ago, at the time of the beginning of this short sketch of the early history of the church life of what is now Christ Reformed Church, Elizabethtown, Pa.

In attempting to deal with the early activities of Christian life of this community, one is compelled to delve into records that are sparse and inaccurate, and in order to bring to a proper conclusion the church life of two centuries past, one must read "between the lines" of history and attempt to supply the missing links, due to the absence of authentic records.

Those who have never attempted to delve into the mysteries of past ages, cannot comprehend the tedious tasks that confront an individual who makes an effort to collect historical data.

Without doubt many statements that will be made may be considered incomplete and unsatisfactory; therefore, in fair justice to the author, let it be remembered that the fault may not be his, but is due mainly to carelessness, indifference, or perhaps utter neglect in keeping a correct record of the early transactions of Christian activities. If records were kept, there appears to have been utter neglect on the part of some person in properly preserving them.

If this attempt to bring historical data before our minds does nothing more than impress upon this generation the importance of keeping accurate records of present and future Christian activities, the purpose of this frail attempt will be accomplished, and future generations will reap the benefit of the neglect of past generations.

Some writer has truthfully said: "The future safety of the world

will depend largely upon the religious training of the people who inhabit every quarter of the globe."

Wherever one goes, a place of worship will be found in some form or other. The old world is dotted with the ruins of temples that served their purpose hundreds of years before human beings dreamed of this great continent. The altar, a sacred place of worship, was the primitive form of church. On yon hillside, out in the open, on "tops of hills," these places of worship were known as "High Places." The custom during the primitive age was to set up "the tent" in the midst of the camp at every resting place. Later the tabernacle was erected of more costly and durable material. The tabernacle was followed by the chapel and the elaborate cathedrals. many of which to this day are a mecca for tourists who visit the old world. We therefore acceed the Christian progress with the introduction of the altar, followed in the course of progress by the tabernacle, temple, synagogue, chapel, cathedral, meeting house, church; each played its important part in the establishment of the Christian church of today.

As the primitive chapels were the foundation stones of the church in the old world, so were the humble missions, of log construction, the forerunners of the church of today in the "New World." From the "Church-in-the-Fort," established at Plymouth Rock, by our Pilgrim fathers, gradually grew our houses of Christian worship, until today the spires of these sacred edifices erected on the "High Places," are visible for miles as one tours this great Nation from the Atlantic to the Pacific or from the Canadian border line to the extreme southern line which separates this great nation from Mexico.

Christ Reformed Church

Elizabethtown, Pa.

Paving the Way

The early history of Christ Reformed church (Elizabethtown) is filled with many deeds of courage, sacrifices and untold sufferings endured by our ancestors, and we, the descendants of that noble ancestry, forget too often to pay proper homage to the valor they displayed.

Let us for a moment endeavor to turn back the pages of history and lift the veil from the book or record, and unfold the doings of the times that have gone during the years when first the eye of the white men fell upon this community.

Imagine yourself seated comfortably upon an elevated point on yon hillside, with a dense forest stretching out before you, as far as the eye can reach. As you scan the horizon you see here and there columns of smoke twirling through the trees. This smoke is not only from the fires before the Indian wigwams, but from the rude settlements and log cabins of white people who have started to build homes in this wilderness.

A Typical Scene of Early Settlers Forging Their Way Into the Wilderness.

Place one hand across your eyebrows and follow the lay of the land in the distance; beyond is the valley that is so beautiful and holds within its bowels stores of treasure that produces year after year the necessities of life.

A short distance south you can get another glimpse of a bluish line, running the horizon, which upon close inspection you will find to be the tops of the Welsh mountains. Turn to the right, not quite in a southerly direction; you can see the widening south and southeastern boundary, running along the Susquehanna, with the full outlines of the hills on the opposite shore of the river. And but for the abrupt ridge a few miles beyond the river, one could almost see the now great city of Brotherly Love—Philadelphia.

Yes, this is a brief sketch of part of the large tract of land that was granted William Penn in the year 1682. These scenes are all gone and a vast change has taken place.

What hardships these ancestors endured in clearing these hillsides and valleys of the dense forests, preparing the soil to raise crops, building their houses of rough hewn logs, and resist the assaults of the savages and disease, cannot be described.

In order, therefore, to establish a secure foundation upon which to build our discussion of the early Christian movements in what is now Elizabethtown and community, we will go back to the early historical records of Lancaster county, or in fact before it was a county.

In or about the year 1710, a Swedish missionary appeared and preached his sermons at Conestoga, and up along the Susquehanna river, and from records it appears that he met with indifferent success in making much impression by his arguments. This failure was mainly due to dishonest and wicked dealing of the white traders with the Indians. The Indians, though classed as savages, could not see how the white man could uphold and preach such a doctrine and yet be so full of cheatery and wickedness. After this missionary had delivered one of these sermons at Conestoga, an Indian chief made an eloquent reply to his discourse, and the discourses on both sides were made known by interpreters. An old record says the following in reference to this discussion:

"The missionary upon his return to his country, translated both sermons in Latin, and dedicated them to the University of Upsala of Sweden, with a request to furnish him with arguments to confute such strong reasoning of the Indian. This answer is truly eloquent and has deep reasoning, but it embodies such arguments that are much in use this day in opposition to Christianity and therefore decline to insert it.

"In the earliest efforts the missionary met with greater favor and made greater strides towards inculcating religious doctrines and principles, but in later years, as is shown, so little regard to the Christian religion was given by the Indian, that they treated it with contempt and abhorrence, and its professors with less respect"

This alone arose from the character of the teachers and professors of Christianity, who came among them from the lowest ranks and the least informed of this doctrine. They flowed in from Germany, Ireland and Great Britain. Criminals came here, fleeing justice, to be out of reach of the law, and settled among the Indians, and for safety taught them religion on the one hand, and cheated them on the other; thus in a manner disgusting the poor Indian with Christianity.

The Indian had greater belief in his "Great Spirit," who dwells beyond the setting sun, to whom they paid homage, by dancing, twisting their bodies in contortion and inflicting punishment upon themselves. There were, however, quite a number of Indians who were the

scattered portion of a tribe that lived and dealt with colonists and in time became devoutly religious.

The 200th anniversary of the arrival of these Swedish settlers was held on September 8, 1910, in the "Brick Church," about one-half mile west of Willow Street, near Lancaster, Pa., at which time a boulder and tablet were unveiled. Surrounding this old church are to be found the tombstones of these original settlers, as well as the oldest house in Lancaster county, which was built in 1719.

Following is a brief sketch describing the first settlement in Lancaster county:

"Some time before the 30th of March, 1710, a number of Christians from the mountains of Switzerland because of religious persecution started on the way to Amsterdam. They were in that city on the date mentioned. They secured passage to London, and remained there nearly twelve weeks trying to get a vessel to America. On the 24th of June, 1710 they finally secured quarters on the Mary Hope, a small vessel carrying 90 passengers. On the 27th, they wrote a letter to Amsterdam, thanking the Amsterdam people for helping them with funds and stated that they were now on the ship and would sail in two days for America. This is preserved today and a verbatim copy of it was recently published. It is signed by Jacob Miller, Christian Herr, Martin Mylin, Hans Herr, Martin Oberholtzer and Martin Kendig. These six Swissers did start on the 29th of June Thomas Shalkley, the Quaker preacher was with them. He tells all about the voyage in his journal and how they landed in Philadelphia in the early part of September, 1710. These six, together with a few others, almost as soon as they landed, secured the right to take up land on the Pequea Creek, and in October they appeared near the head of the creek, followed it down till they came to the location of Strasburg, and took up 6400 acres of land there, a tract reaching from West Willow to and occupying the third ward of Strasburg, five miles long and extending from Mylin's corner to a half mile below Hildebrand's hotel."

These Swedish missionaries evidently covered a large territory, and after a period of 10 or 12 years journeyed westward preaching and teaching their doctrines or beliefs to the Red Men, as well as settlers who had forged their way through the wilderness, especially along the Susquehanna.

As this community was at this early date (1720) known as an important trading point, these missionaries no doubt followed the narrow trails and visited this settlement.

Donegal - Blasser Church

From information secured through various sources, it is evident that services were held at Donegal (the mother church of what is today Christ Reformed church, Elizabethtown, Pa.) as early as 1727. If this be correct, Christ Reformed church, Elizabethtown, Pa., is but two years younger than the first church of this denomination in America, which was established in 1725.

Here, at Donegal, the members of this congregation would come to worship (through the primeval forests), resting under danger and laboring under difficulties from the freak and savage nature of the Indians. The exact location of "Donegal" seems to cause much conjecture among historians, and therefore, when reference is made to "Donegal," it is not certain if it referred to what we term Donegal in this age, or whether the "Blosser" church was originally known as Donegal, or the Centerville, now Milton Grove church. However, we have secured records which indicate that the Blossers came in possession of property in this section as early as 1724.

If Franklin Ellis' and Samuel Evans' history of Lancaster county (published in 1883) is authentic, this building was already standing in 1732, as they state: "A road was laid out from Paxton road to Donegal meeting house in 1732" (in what is now West Donegal township). This evidently refers to what was afterward named Blosser's, as what is now termed "Donegal Church" was in East Donegal township and no road was opened from the Paxton road (afterward the Lancaster and Harirsburg turnpike) until many years later. The roadway leading to this (Donegal meeting house) did lead off the Paxton road, and traces of the roadway are in evidence to this day. The same year (1732) a roadway was laid out from Paxton road to James Logan's ferry, at what is now Bainbridge. This is what is now termed Bainbridge street, and leads off the old Paxton road directly opposite the present Reformed church, now South Market street.

Another evidence that "Donegal" church (Blosser's) could have been erected as early as 1732 is due to the fact that the Blosser's are listed among the early pioneers of Donegal township. This name it will be noted, is spelled Blasser, Blausser, Blaser and Blazer. The latter is due perhaps to the peculiar method of writing a double "ss" during the early periods. Mathias Blaser (not Blazer) is listed as a settler in Donegal as early as 1724. Later we note a Christian Blasser who owned a tract of 150 acres, and a Peter Blasser with a tract of 132 acres and a still-house. As a still-house stood on the tract of which the old Blosser church property was a part, the evidence is sufficient to prove that this farm or tract of land was occupied by the Blassers even as early as 1724, and as they appear to have been industrious and progressive citizens, they evidently erected this meeting house for the use of

missionaries who attended to the spiritual needs of the inhabitants of this sparsely settled community during these early pioneer days.

Following is a copy of a warrant issued to Peter Blausser, in 1750. This is one of the tracts that the Blassers occupied as early as 1724, and is the one upon which the church stood, and which was deeded to the Reformed church in 1769.

These people evidently occupied these quarters at least twenty years before they lifted the warrant.

PATENT TO PETER BLAUSSER
PATENT BOOK A. A., VOL. 2, PAGE 444

THOMAS PENN & RICHARD PENN, Esquires, true and Absolute Proprietaries in Chief of the Province of Pennsylvania and Counties of New Castle Kent and Sussex on Delaware To all unto whom these Presents shall come GREETINGS Whereas in Pursuance of a Warrant under the seal of our Land Office bearing date the Twenty Second day of November, One Thousand Seven Hundred and Fifty, there was Survayed unto Peter Blausser, of the county of Lancaster, A Certain Tract of Land, situate in Donegal township, in the said county, bounded and described as follows Viz; Beginning at a marked White Oak, thence by land of John Semple, North Forty One Degrees; East, Five Perches to a stone, and North Fifty Five Degrees, East Eighty Eight Perches to a post, thence by Land of Mordecai Bane South, Fifty Degrees East, Two Hundred and Twenty Two Perches to a marked Black Oak; Thence by vacant Land South, Forty Degrees West, Fifty Eight Perches to a post, thence by Land of Peter Rixacre, North, Forty-One Degrees West, One Hundred and Eleven Perches; North Thirty-Nine Degrees West, Fourteen Perches, to a post, North East Ten Perches to a post and North West One Hundred Perches to the place of Beginning, Containing One Hundred and Forty Three acres and the usual allowances of Six Acres Per Cent for roads and Highways as in and by the Survey thereof remaining in the Surveyor Generals Office and from thence Certified unto our Secretaries Office may appear Now at the instance and request of the said Peter Blausser that we would be pleased to grant him a Confirmation of the same KNOW YE that for and in consideration of the sum of Twenty Two Pounds Three Shillings and Three Pence Lawful money of Pennsylvania to our use paid by the said Peter Blausser (the receipt whereof we hereby acknowledge and thereof do acquit and forever discharge the said Peter Blausser his Heirs and Assigns by these presents) and of the yearly Quitrent hereinafter mentioned and reserved We have given granted released and confirmed and by these Presents for us our Heirs and Successors do give grant release & confirm unto the said Peter Blausser his Heirs and Assigns the said One Hundred and Forty Three Acres of Land as the same are now set forth bounded and limited as aforesaid With all Mines Minerals Quarries Meadows Marshes Savannahs Swamps Cripples Woods Underwoods Timber and trees Ways Waters Water Courses Liberties Profits Commodities Advantages Hereditaments and appertainances Whatsoever there unto belonging or in any wise appertaining and lying within the bounds and limits aforesaid (Three full and clear fifth parts of all Royal Mines free from all Deductions and Reprisals for digging and refining the same and also one fifth part of the Ore of all the Mines delivered at the Pits mouth only excepted and hereby reserved) and also free leave Right and Liberty to and for the said Peter Blausser his Heirs and assigns to Hawk Hunt Fish and Fowl in and upon the hereby

granted Land and Premises or upon any part thereof TO HAVE AND TO HOLD the said One Hundred and Forty Three Acres of Land Premises hereby granted (except as before excepted) with their appertainances unto the Peter Blausser his Heirs and Assigns to the only use and Behoof of the said Peter Blausser his Heirs and Assigns forever To BE HOLDEN of us our Heirs and Successors Proprietaries of Pennsylvania as of our Manor of Conestoga in the county of Lancaster aforesaid in fee and common Socage by Fealty only in lieu of all other servises Yielding and Paying therefore yearly unto us our Heirs and Successors at the town of Lancaster in the said county at or upon the first day of March in every year from the first day of March Last One Half Penny Sterling for every acre of the same or value thereof in Coin current according as the exchange shall then be between our said Province and the city of London to such person or Persons as shall from time to time be appointed to receive the said AND in case of nonpayment thereof within Ninety days next after the same shall become due that then it shall and may be lawful for us our Heirs and successors our and their Receiver or Receivers into and upon the hereby granted Land and Premises to Reenter and the same to hold and possess until the said Quitrent and all arrears thereof together with the charges accruing by means of such nonpayment and Reentry be fully paid and discharged. WITNESS; James Hamilton Esquire Lieutenant Governor of the said Province who by virtue of certain Powers and Authorities to him for this purpose (inter alia) granted by the said Proprietaries hath hereunto set his hand and caused the Great Seal of the said Province to be hereunto affixed this Twenty Fifth day of November in the year of our Lord One Thousand Seven Hundred and Fifty One The second year of the Reign of King George the Third over Great Britain &c and the Forty Fourth year of the said Proprietaries Government.

JAMES HAMILTON (L S)

Recorded the 3rd. Dec. r. 1761.

A photo copy of an original survey of a tract of 607½ acres of land in Donegal township is in possession of the author through the courtesy of J. K. Forney, of Abilene, Kansas.

This old record contains the following inscription (note spelling): "A Draught of John Wlsion's Land situate in the Township of Donnegall & County of Lancaster containing Six hundred & twelve A. & allowance of six pr cent for Roads &c. By virtue of the Honble the Propries.

"Warrant Bearing Date the 8th day of November 1742.

"Surveyed 14 December 1743.

(S) Tho. Cookson D S"

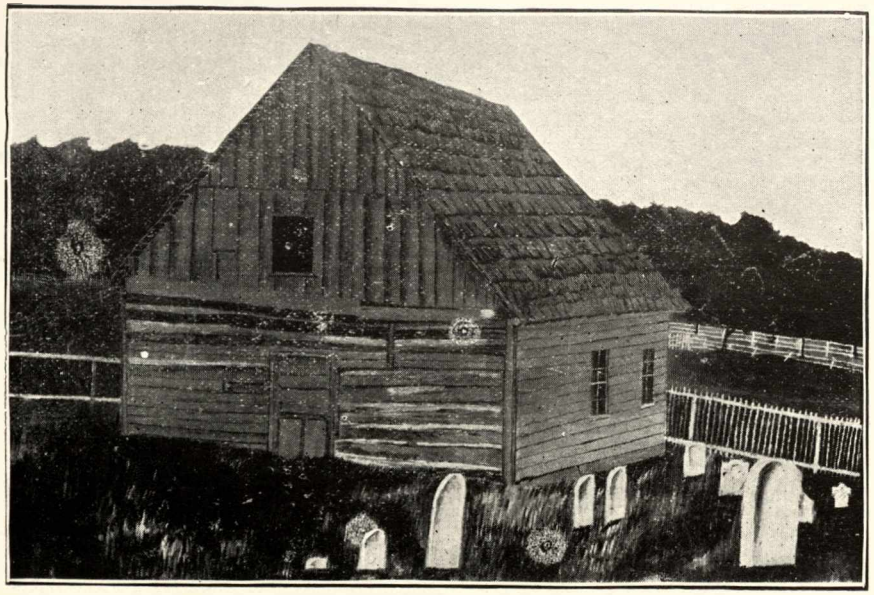
To

Mr. William Parsons

Surveyor General

The photo copy of this old record contains the names of Mordecai Bane, Peter Blaser, Jn. Capp, Gordon Howard and Barbara Kinsley, as owning tracts bordering these 607½ acres.

This photo copy contains the State Seal with the following affidavit:



View of Centerville-Milton Grove Church Before
It Was Razed in 1850

"In testimony that this is a photo copy of an original survey remaining on file in the Department of Internal Affairs of Pennsylvania, I have hereunto set my hand and caused the Seal of said Department to be affixed at Harrisburg, Pennsylvania, this 23d day of December, A. D. 1932.

Philip H. Dewey,
Secretary of Internal Affairs."

This old record is additional proof that the Blassers were in possession of the property where the old church edifice stood, and is therefore conclusive evidence that this church building could have been standing at this date (1742).

During our research we were unable to locate authentic records, giving the exact date of the erection of the first church building in the vicinity of what is now Elizabethtown where the ancestors of the present Christ Reformed congregation worshipped.

Rev. B. M. Meyer, who served Christ church as pastor from 1893 to 1925, made extensive research of the early history of the Reformed church in this section of Lancaster county. He repeatedly asserted that services were held at "Blasser's" as early as 1727. Where he secured this evidence we were never able to learn.

He did, however, study old records in the archives at Bethlehem, Nazareth and Lititz, strongholds of the Moravians. Since his death no writings of any great value have been found among his effects. His valued source of information has seemingly been lost, and the effort, time and experience he spent in securing data of the early history of what is now Christ church, evidently were never transcribed by him. Since he was an excellent student of the German language, it was an easy task for him to read old records, which were written in the German. He failed, however, to translate them into English, and the information he imparted quite frequently during his thirty-two-year period as pastor of Christ church, was simply a store of knowledge he failed to put in writing and hand down for the benefit of future generations.

It is an asserted fact that many adherents of the Reformed church were in this part of Lancaster county even before 1727. Ancestors of the writer, who were adherents of the Reformed church, came to this country as early as 1717, and settled in the southern end of the county, were among the first to come to the "new world."

In 1738, about seventy-five "respectable Swiss and Germans applied for naturalization." The Act was passed at a session held from October, 1738 to May, 1739, and the above number from Lancaster county were naturalized. This old record states that "many of the applicants had been in the county as early as 1727, but the greater part of them came in between 1731 and 1735." * * * "being all of the Protestant or Reformed religion." Quotation from Rupp's history of Lancaster county of 1844.

This is positive evidence that adherents to the Reformed faith had forged westward and locaed in this section. As practically all these early settlers who were Swiss or German were either Reformed or Lutheran, they immediately established a place of worship in every settlement, and since a number had located in this section it is possible that a "meeting place" was established at "Donegal" some time between 1727 and 1732.

Centerville - Milton Grove Church

It is an established fact that the Reformed adherents also worshipped at Milton Grove (Centerville) about 1745, and records state that Conrad Templeman, a German, preached to a small number of German people who were adherents of the faith of Zwingli, or Reformed doctrine. Templeman looked after the spiritual needs of the Reformed adherents at both Blasser's or Donegal and Centerville, up to about 1746. His profession really was that of a schoolmaster, but due to a scarcity of ministers, he was called upon to preach the Gospel and perform such rites as were necessary in order that the work of the church be given encouragement and advancement. His livelihood, however, was dependent upon his trade, which was that of a tailor. He therefore was known to everyone as the "pious tailor" or the "schoolmaster." He evidently was a faithful servant, and due to advancing years he was not able to fill his circuit appointments, and others were called upon to continue the work he started.

The Revs. John Lischey, John Brandmueller, Christian Henry Rauch and Frederick Cassimer Mueller followed him, serving the Reformed adherents until about 1767.

From records at hand we find that Everhardt Rhiem, father of the Ream clan of America, who settled in Lancaster county during 1717, took an active part between the years 1745 and 1755 against the movement known as the "Congregation of God in the Spirit," and by his stand much of the Reformed church property in this section of the State was saved. One of the properties (or rather an interest in the property) the Reformed church lost in this section was at Centerville, now Milton Grove. This new "sect" caused much dissention among these three organized bodies. The year 1745 marked the beginning of much contention in the Lutheran, Reformed and Moravian churches, not only here, but throughout the county. In this section the spirit of strife continued until about 1755.

Everhardt Rhiem (Reem) at this time (1745) had extensive holdings in the section of what is now Reamstown, Lancaster county, and was one of the supporters of the Reformed churches in that section. Learning of the difficulties at the Centerville church, he came here in person, and provided a place where worship could be held.

There is a possibility that some of his children then had holdings close to this church, as a few years later (1769) the Reems purchased some 400 acres at what is Rheems today.

The late Rev. B. M. Meyer frequently stated that Everhardt Rhiem took the Reformed congregation to a house close by the church, after the church doors were closed, where services were held, and frequently visited the section until other quarters were secured.

There evidently was a jealous spirit prevalent among these three denominations, and much contention and trickery was experienced during these ten years (1745-1755) as to who was legally entitled to take possession of this church property. Finally the new "sect" dwindled to nothingness and the Moravians attained possession. The Lutheran and Reformed adherents sought new quarters. The Reformed body accepted an invitation and established a church near Elizabethtown (Blasser's meeting house). This town was then already established, having been "laid out" in 1745 by Barnabus Hughes, who named the town for his wife, Elizabeth. Here a church was established in a building already erected, and which later was called "Blasser's" and was located about one-fourth mile south of the present Mt. Tunnel cemetery. Those who clung to the Lutheran faith journeyed about two miles southwest of "Centerville" and established a church on the Bischoff farm. The Bischoffs evidently were loyal to their belief, as later records show William Bischoff sold several acres to the congregation at the very low rate of 10 shillings ($1.35 per acre.)

While this spirit of contention was at its height the Lutherans and Reformeds made an appeal to the Governor of Lancaster county, at Lancaster, informing him that they were compelled to hear a doctrine preached which they did not approve. They requested the Governor to disperse this new movement, or they would resign their church. The Governor kindly informed them that he could not interfere, due to the fact that the law protected all alike, and that each person was at liberty to worship as he thought proper, and which appealed to his version of religious views.

After the Governor rendered his decision these two congregations sought other quarters, which resulted in the establishment of the above-named churches. The Moravians evidently continued worshipping at Centerville, and finally attained complete possession of the church property, after a new movement, which caused so much contention had dwindled to nothing.

After searching records in Philadelphia and Lancaster, as well as consulting old histories, church, state and county, we were fortunate to finally locate an old document recorded in Patent Book A, Vol. XIV, page 476, on record at Harrisburg, Pa., which explains in part, and verifies the statement that there was much contention at the Milton Grove church during the early years of its existence.

By reading this old document it will be discovered one of the

then prominent ministers seemingly tricked his associates and partners in obtaining a grant from Thomas and Richard Penn. In order to have this document perfected, the work was left entirely to Rev. Jacob Leshy (Lishy). Instead of obtaining the grant in the name of the "United Brethren or Moravians," the document was issued in the name of the "Calvanist Church." A few years later this error was discovered and a second warrant was issued by the Penn Brothers and the error rectified. When this error was discovered, additional fagots were heaped upon the fire of contention, caused by the organization of a sect who termed themselves the "Congregation of God in the Spirit." With this additional obstacle confronting those who were endeavoring to heal the wounds and restore order, a new impetus was added and the most hectic religious controversy continued for a period of years, which resulted in the three original bodies, Lutheran, Reformed and Moravian, seeking separate places to continue their worship.

Rev. Jacob Lischey was a pioneer minister, preaching at various places in eastern Pennsylvania, which included "Donegal," as well as Centerville (Milton Grove). Evidently he deserted his faith and joined the "Congregation of God in the Spirit." After this new sect disbanded about 1746 or 1747, Rev. Mr. Lischey is again listed among the Moravians. The Moravians list a Rev. Jacob Lischey (evidently the same person) as pastor at Lititz from 1743 to 1745. (Lititz, of course, included a number of other churches.) He evidently was not content with his work as a minister of this denomination, as he is listed among the ministers of the German Reformed church at the annual session of Synod at Lancaster, October 20, 1749. The ministers at this session included: Rev. Mr. Bartholomaeus, V. D. M., John Philip Boehm, George Michael Weiss, P. B. Rieger, Jacob Lischey (formerly a Moravian), John Phillip Leydich, Michael Schlatter, missionary from Holland, and Conrad Templeman."

The trouble by the "Congregation of God in the Spirit," evidently caused much anxiety in the Reformed church circles, as Rev. Michael Schlatter, father of the Reformed Church in America visited here (1747), perhaps with no other purpose in view than to restore order.

The Lutherans, too, had much to contend with during this same period, and experienced practically the same difficulties as their sister church, due to the fact that Rev. Mr. Neyberg, then pastor of the Lutheran church at Lancaster, "united a portion of his congregation with the Moravians; this caused an excitement among the Lutherans" and in order to bring about a reconciliation, the head of this church came to Lancaster in 1746. His efforts to bring about peace were futile, and Rev. Mr. Neyberg withdrew and had a Moravian church built.

Following is a copy of this old record as recorded in Vol. A, Book 14, page 476.

PATENT IN TRUST FOR THE SOCIETY OF MORAVIANS.

THOMAS PENN AND RICHARD PENN ESQUIRES True and absolute Proprietaries and Governors in Chief of the Province of Pennsylvania and Counties of New Castle Tren and Sussex on Delaware To all unto whom these Presents shall come. Greeting.

WHEREAS Francis Leib John Knapp Peter Rixaker and John Etter all of the county of Lancaster Yoeman; and members of the Society of United Brethren commonly called Moravians having in the year ONE THOUSAND SEVEN HUNDRED and FORTY FIVE agreed and resolved to build a church or meeting house for the use and benefit of said UNITED BRETHREN or MORAVIANS who were settled in the township of DONEGAL in the said County and parts adjasent. They the said Francis Leib John Knapp Peter Rixaker and John Etter applied for and obtained our Warrant under the seal of our Land office bearing date the fourth day of October in the said year ONE THOUSAND SEVEN HUNDRED and FORTY FIVE for the taking up and Surveying to them FIFTY ACRES in said township of Donegal But through a wrong direction given by Jacob Leshy one of the then officiating Ministers for the said UNITED BRETHREN and in whom they confided to see the Warrant and Survey for the said land regularly done it was expresed in the said Warrant to be for the use of a Calvanist Church contrary to the intention of the said UNITED BRETHREN And; Whereas, in Pursuance of the said Warrant there hath been Surveyed and laid out To and for the said Francis Leib, John Knapp Peter Rixaker and John Etter on the Fourteenth day of January ANNO DOMINO ONE THOUSAND SEVEN HUNDRED and FOURTY SEVEN a certain Tract of land situate in the said Township of Donegal Bounded and described as follows: VIZ. Beginning at a marked white oak and from thence extending by Peter Snyders Land South South East Thirty Eight Perches to a marked black oak thence by Samuel Willisons land North Sixty Four degrees East sixteen Perches to a marked black oak and South Twenty Six Degrees East Twenty Eight Perches to a marked black oak thence by William Alexanders Land North sixty four degrees East eighteen Perches to a post Thence by Peter Reevers Land North thirty six degres Wst thirty three Perches to a post North Eighteen degrees East Twenty six perches to a marked white oak Thence by a line of marked trees North Thirty six degrees West fifteen Perches to a post Thence by vacant land South Sixty four degrees West Forty two Perches to the beginning; Containing Eleven Acres and the usual allowances of six acres per. cent. for roads and highways as in and by the same Warrant remaining in our Surveyor Generals Office and from thence Certified unto our Secretaries Office more fully appears and Whereas: the said Francis Leib John Knapp Peter Rixaker and John Etter having not only at their own sole Costs and charges Procured the said Warrant and Survey but also at and by their own labor and expense erected on and described Tract of Land a church or meeting house for the Sole and proper use of the said UNITED BRETHREN or MORAVIANS. They the said Francis Leib John Knapp Peter Rixaker and John Etter have now humbly besought Us to rectify the said error in the said Warrant and to order Our Surveyor General to make return of the said Survey into Our Secretaries Office for the use of them the said Francis Leib John Knapp Peter Rixaker and John Etter (which we have accordingly ordered) and to Grant them Our Patent of Conformation for the same for the uses and Purposes hereinafter particularly limited expressed and declared. Now Know Ye that for and in consideration of the sum of One Pound fourteen Shillings and One Penny Lawful Money of the said Province (The Receipt whereof we

hereby acknowledge and thereof do acquit and forever discharge the said Francis Leib John Knapp Peter Rixaker and John Etter their Heirs and Assigns by these Presents) and of the year by Quit rent hereinafter mentioned and reserved We have given granted released and confirmed And by these Presents for us Our Heirs and Successors do at the special instance and request of the said Francis Leib John Knapp Peter Rixaker and John Etter and as far as in us lies and we lawfully may give grant release and conform unto the said Francis Leib John Knapp Peter Rixaker and John Etter and to their Heirs and Assigns the said ELEVEN ACRES Tract of Land Buildings and improvements thereon as the same now is set forth bounded and limited as aforesaid With all Mines Minerals Quarries Meadows Marshes Savannahs Swamps Cripples Woods Under Woods Timber and Trees Ways Waters Water Courses Liberties Profits Commodities Advantages Heredeiaments and Appertenances Whatsoever there unto belonging or in any ways appertaining and lying within the bounds and limits aforesaid (Three full and clear fifth parts of all Royal Mines free from all deductions and reprisals for digging and refining the same and also our fifth part of the Ore of all other Mines delivered at the Pits Mouth only excepted and reserved) and also free leave right and liberty to and for the said Francis Leib John Knapp Peter Rixaker and John Etter their Heirs and assigns to Hawk hunt fish and fowl in and upon the hereby granted Land and Premises or upon any part thereof To have and to hold the ELEVEN ACRES Tract of Land Building and improvements hereby granted or mentioned or intended so to be with the appertenances unto them the said Francis Leib John Knapp Peter Rixaker and John Etter Their Heirs and Assigns for ever But in special Trust and Confidence Nevertheless That they the said Franci Leib, John Knapp Peter Rixaker and John Etter and their Heirs shall stand vested thereof for the sole use Benefit and Behoof of the said Religious Society of the People called the UNITED BRETHREN or Moravians residing and to reside in and about the said Township of Donegal aforesaid for the time being agreeable to the Act of General Assembly of this Province in that case made and provided Entitled an Act for enabling Religious Societies of Protestants within the Province to purchase Lands for Burying Grounds Churches Houses for Worship Schools &c Under and subject never the less to the Visitation Controul and direction of the Bishop or Bishops for time being of the said Religious Society of UNITED BRETHREN or Moravians or the majority of such Bishops residing and to reside at Bethlehem or elce where in the said Province and their successors for ever Agreeable to the Tenants Constitution and usage of the Church of the UNITED BRETHREN or Moravians Brethren To be Holden of us Our Heirs and successors Proprietaries of Pennsylvania as of our Manor of Connestogae in the County of Lancaster afore said in free and common Socage by fealty only in Lieu of all other services Yielding and Paying therefore yearly to us Our Heirs and successors at the town of Lancaster at or upon the First day of March in every year from the First day of March Last One Half-penny Sterling for every acre of the same or Value there of in Coin Current according as the exchange shall then be between our said Province and the City of London to such person or persons as shall from time to time be appointed to receive the same and in case of nonpayment there of within Ninety days next after the same shall become due that then it shall and may be Lawful for us Our Heirs and Successors Our and their Receiver or Receivers into and upon the here by granted Land and Premises to reenter and the same to hold and possess until said Quit rent and all arrears there of together with the charges accrueing by means of

such Nonpayment and Reentry be fully paid and discharged. Witness James Hamilton Esquire Lieutenant Governor and Commander in Chief of our said Province of Pennsylvania and counties of New Castle Kent and Sussex on Delaware who hath here unto set his hand and caused the Great seal of the said Province to be hereunto affixed at Philadelphia the Third day of August in the year of ONE THOUSAND SEVEN HUNDRED and FIFTY the Twenty Fourth year of the Reign of King George.

RECORDED AUGUST 23rd. 1750

Since we were fortunate in securing these old records, giving an account of the early church activities in northern Lancaster county, especially in the section of what is now Elizabethtown, we have been able to prove that Blasser's church building (Donegal) was in existence prior to the Centerville (Milton Grove) building. The warrant giving title to the Centerville church distinctly states that in 1745 the land was given by the Penns for the purpose of erecting a building, thus proving there was no building here prior to this date.

In 1880 Frank B. Grosh, a native of Centerville (Milton Grove), compiled an interesting historical sketch of "The Old Moravian Church" at Milton Grove, which was then still standing.

We deem it appropriate to include this sketch in our history of Elizabethtown churches, as both the Reformed and Lutheran denominations during the early days, worshipped here, and if records are correct, assisted in building this old edifice.

Mr. Grosh's sketch follows:

> The old Moravian church in this township (Mount Joy) is in a secluded spot, about half a mile north of the Hamlet of Milton Grove. The church dates back to about the year 1740, and it has not undergone any essential modification since it was built, and exhibits only the gentler changes that the hand of time makes before it destroys. The plain exterior is weather-beaten and gray, but still firm and apparently sound enough to last a century longer. The building has little pretentions to architectural adornment. As the vestibule was tottering from age, it was removed about thirty years ago (1850). The interior of the church is in a tolerable state of preservation, the material used in the construction of pews and floors being yellow pine, oak and cherry. The iron work of the most primitive description. The window glass was originally imported from England, and the panes were six by eight inches, of extraordinary brightness.
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> The congregations which worshipped here the past three generations were distinguished for piety, intelligence and high social culture. It was composed largely of wealthy farmers of this and neighboring counties, who passed away many happy

hours within these ancient walls, listening to the devout exortations of their pastors. It comprised many families of descent, distinguished alike in the field, in the forum, and pulpit. During the colonial period minister followed minister in rapid succession. The missionaries sent out at that period were not all worthy representatives of the mother church. More recent history of the church, however, presents a striking contrast to the former period. The last preacher, the venerable Rev. Peter Bachler, had for many years ably, faithfully and lovingly cared for his flock.

Count Zinzendorf and his coadjutors visited this parish in the year 1741, and converted to their faith Jacob Lischy, who became the first ecclesiastic of the creed of this parish. Immediately after the erection of the now ancient church on an eleven-acre tract, granted by deed of 1740 and 1745, from Thomas and Richard Penn to Francis Leib, John Kopp, John Etter and Peter Ricksecker, on record in Patent Book A, Vol. XIV, Page 476, in the record-office, city and county of Philadelphia, the work so auspiciously begun was marred by a lack of harmony. By a wrong construction put on the first title deed, the major part of those who erected the church forcibly dispossessed the Moravians of the pulpit. In 1745 the second title deed from the Penn family confirmed to the Moravians the eleven-acre tract and all its improvements. The building was then in its renewed state, dedicated by Bishop Matthew Hehl, September 28, 1753.

In 1752 the first resident minister took charge, viz, John Schmidt. Other resident ministers were Anthony Wagoner, J. Schweishaup, John Rothe and John Martin Beck. In 1754 a synod was convened here, and annual visitations were held by Bishop J. de Watteville, J. F. Cammerhoff, Peter Boehler and Christian Henry Rauch. The following were some of the members in 1740: Jacob Lischy and wife, John Etter and wife, John Kopp and wife, Peter Ricksecker and wife, Frederick Stohler and wife, Nathan Baumgardner and wife, Abraham Frederick and wife, Peter Schneider and wife, Rudolph Kucatzle and Vernon Leypoldt. Their names indicate that they were of Swiss or German origin, and they were undoubtedly immigrants from those countries. There was also Albert Francis, from Zweibrucken, Holland, who met with a violent death on June 26, 1756, while plowing on the Fisher farm, near Swatara, where he was captured, scalped and cruelly beaten to death by Indians.

The graveyard which adjoins the church, contains the mortal remains of some of Pennsylvania's earliest pioneers. The burial-ground is laid off into two sections—those buried on the south side from the avenue leading from the main entrance, were members and descendants of the church, and the remains

buried on the opposite side were those of people belonging to other denominations. To persons who are fond of poring over relics of other days, this graveyard cannot fail to afford food for deep reflection. On the graves of all who were members of this church are sand or marble tombstones, which, without distinction, lie flat on the grave, illustrating the old adage, "Death levels all." Among the persons who were earliest interred here were those of the following families, whose names appear upon the gravestones, viz: Hunter, Banner, Schneider, Sehner, Kopp, Stohler, Bauman, Etter, Delkin, Bowen, Buehler, Bosanke, Bossoway, Pflantz, Kempty, Geophart, Delcher, Mourier, Leyphold, Hedrich, Cafteen, Koentzley, Leib and Ricksecker.

For over one century this church has been the channel through which there has flowed a constant stream of life—rising in the cradle, emptying in the grave—but its doors are now closed and as silent as the graves around, and are only thrown open to admit to the last rites of the church the remains of some former worshipper of this fold.

A Sunday school was organized in connection with this church by the Moravians in 1742, and had an uninterrupted existence until 1754. There is proof, too, that one was carried on here in 1771 and later, Rev. A. B. Hamilton, of Scotland, a Moravian missionary, who visited the old church five years ago, states upon the authority of old records in the possession of the Moravians, that "Rev. Jacob Lischy, a pastor of the Donegal church (Mt. Joy was then included in the former township) was accustomed to meet the youth of his congregation on Sabbath, not merely for catechetical exercises, but for recitation from the Bible, accompanied with familiar instructions suited to the capacities of the young. In this exercise he was often assisted by members of the church." The Rev. Lischy was pastor in 1744, and if the Sabbath school existed in his time, as there seems every reason to believe, it was one of the earliest in Pennsylvania.

The Milton Grove edifice, which was of log construction, remained intact until about 1890, when it was torn away to provide space for the Milton Grove cemetery. The old cemetery has many markers dating back to the early years when the church was established. The cemetery was originally divided into three sections, Reformed, Lutheran and Moravian, and here the adherents of their respective churches were interred.

An illustration and short description of the (Milton Grove) church appears in Dr. Robert B. Ludy's "Historic Churches of the World." This history gives a description and illustration of practically all the historic churches in every part of the world. The volume contains 325 pages of interesting descriptions as well as 150 illustrations.

The Blasser Church and Surroundings

An exact description of the original (Blasser) edifice is almost impossible, but from facts handed down through several generations of the Reem ancestors, a brief sketch may not be amiss, although it will not be authentic.

An aged aunt, Catharine Reem, born in 1837, and the writer's father, born 1840, oft' times related many interesting accounts connected with this historic and sacred spot. The description of the "edifice" by an ancestor, Barbara (Reem) Hart, by name, who was born in 1772, and died April 26, 1854, may be of interest. She resided in a two-room log house only a few hundred yards west from where stood the Blasser church, which was razed in 1815. The writer has in his possession an old German-English Catechism that was used by Mrs. Hart when a mere lassie, when she attended services and was instructed in the doctrines of the church.

The building, according to the description handed us, was constructed of logs, and was about 24x26 feet in size, covered with a thatched roof. There was a large fire-place on the western end, which was constructed of native stone. This fire-place furnished the necessary heat during the winter season.

The seats were mere benches of rough hand-hewn plank, that extended from one side of the room to the other, with small aisles on either side.

There were several windows, as well as portholes, which furnished the light. The windows could be closed by heavy doors or shutters, made of hewn boards which swung on massive hand-forged strap hinges, that reached across the entire door or shutter. These doors or shutters were locked with hand-forged hooks, fastened in such a manner that it was practically impossible to open from the outside.

Entrance was gained to this sacred edifice through doors that were common those days. These doors generally were in two sections, each section being about three and one-half feet high.

The old German hand-forged lock that secured the doors of this sacred "meeting place" was in possession of the writer's family until about forty years ago, when during the razing of our old house, this cherished antique was lost. This lock was taken from the original building when it was remodeled about 1766 or 1767, and came into possession of the already referred to Barbara Hart, who was a daughter of Abraham Reem, who was born in 1740.

About one hundred feet south of the building was a large spring, where both being and beast could quench their thirst. The location of this spring is still fresh in the memory of the writer, who when a mere boy drank freely of the sparkling water that bubbled from beneath a large clump of elder stalks and blackberry bushes. The cocoanut cup

that served as a dipper was always found at its customary place on the wall that surrounded the spring. The wall was still in evidence thirty-five years ago. However, during recent years this spring was closed and the water carried to a distant point, south, through pipes. The spot where this refreshing fountain gushed forth is now fertile farming land.

The building was surrounded by clusters of large chestnut trees, and less than a half century ago chestnuts were gathered from these trees by bushels. These virgin trees were at least four feet in diameter, and their trunks extended more than seventy-five feet in the air. It is only within the past twenty-five years that the last stumps of these monster trees were destroyed.

Access to this plot of ground and sacred edifice was gained by a roadway leading from the then Philadelphia-Pittsburgh (Paxton) trail, which was some distance east of the now Harrisburg-Lancaster highway. The old roadway leading to the church, is still in evidence at some points, and leads from the burial plot to the eastern side of the Pennsylvania Railroad grounds. From there it continued across what is now Mt. Tunnel Cemetery property. Thence across the present pike or highway, several hundred yards to the old Philadelphia-Pittsburgh trail.

Why this site, away from the main artery of transportation was selected as a place where church services could be held, has not, to this day, been fathomed. However there must have been a just reason for making this selection as a place to go and worship, as well as establish a burial ground, where the dead could be interred.

From information we have gleaned through various sources, we find that the owner of this tract of land had erected a more modern house, about one thousand feet east of this plot some time previous to 1740, and when the difficulties already referred to arose at Centerville, now Milton Grove, the owner, who was an adherent of the Reformed faith, extended a cordial invitation to the Reformed branch to use this building in connection with those who were worshipping there.

Since it was the custom those early days for each farm or section to establish a family burial plot, the owner having a two-fold purpose in view—that of caring for the scattered flock of the Reformed faith, and also providing a suitable and appropriate place to inter those of his own in the event of death, as well as members of this congregation.

When this edifice was erected cannot be ascertained. However, about 1745 there was a great spurt in building operations in this section, as well as in the vicinity of what is now Elizabethtown. This building was renovated to care for the increase caused by the Centerville members accepting the invitation. During this period additional settlers started to arrive in this territory, and a number of log cabins

were erected within a radius of a mile of this church.

None of these buildings remain intact today, which were in the vicinity of the church. The locations where several stood, can, however, be pointed out, even at this late date.

The only one we are able to find that still remains, is the residence of Dr. Vere Treichler, on North Market street, Elizabethtown. This building was more elaborate, having been constructed of stone; the walls being almost two feet in thickness. This building was completed during 1745, and remained in its original design until 1915, when it was remodeled. The original walls are still intact, although stuccoed, and the original design is still in evidence.

A number of other dwellings were also erected in Elizabethtown during this period, 1740 to 1745; but with the advance of years and keeping in line with the progress of time, they have long since outlived their usefulness and have been replaced by more modern and elaborate structures. During this period a stone structure was erected on the section of land of which the Blasser church was part. This building was abandoned about ninety years ago, after the present brick dwelling now standing close by was erected and used as the farm house ever since.

The (Blasser) church was remodeled some years later (about 1766 or 1767), when a roof of hand-split shingles replaced the thatched covering or roof. During this remodeling period a huge wood stove was installed to take the place of the old fire-place and hearth. New pews or benches were installed and other necessary improvments made.

The writer recently (March,1932) paid a visit to the old burial ground which surrounded the Blasser church, and to his amazement found only a few markers remaining of the hundred or more that were years ago placed above the resting place of those early patriarchs of the faith of what is now Christ Reformed church.

The inscriptions on the stones that remain are as follows:

William Bender, born 1748, died 1799, aged 52 years.

Peter Rothrock, born September 8, 1776, died September 15, 1853.

Elizabeth Mentzler, born September 8, 1776, died September 15, 1853.

Geo. Bender, born October 5, 1808, died February 17, 1847.

Christiana Rothrock, wife of Peter Rothrock, born 1750, died 1815.

Esther Negle, born 1754, died 1808.

Geo. Negle, son of Peter and Magdalena Negle, born January 9, 1807, died February 4, 1811.

Jacob Engle, born August 10, 1780, died March 13, 1812.

Wm. Bender (son), born April 9, 1761, died May 31, 1846, aged 82 years.

Jacob Kratzer, born February 4, 1792, died May 9, 1793. Close

by this stone are five iron stone markers, evidently marking the resting place of children or relatives.

Several other stones are still in evidence, marked thus: M M—1809; C M—1816; Sam 1795.

A number of other markers are still in position, without dates

The most costly and imposing stones which bore dates back to 1745 are all missing, some being broken by persons who evidently had no respect for the dead; others perhaps were removed and used for various purposes. One stone in particular, we remember (when a boy), stood in the far eastern corner of the burial plot. This stone stood about four feet in height, the top of which was beautifully engraved, representing an angel with outstretched wings. What became of this particular stone no one is able to tell.

The deed to this acre of ground is one of the few sacred possessions of the present congregation, due to the fact that in the year 1872 Samuel Harmony's dwelling house was destroyed by fire, wherein all the old records of the church were stored; the church was robbed of valuable documents. Everything of record was burned with the exception of this old deed and a few other papers, which were in possession of some other member of the church at the time.

Let us turn to that period in our church life which begins with the year 1767, or about twenty years after the Reformed, Lutheran and Moravians set up a union church at Centerville (Milton Grove).

During the year 1767, Peter Blaser and his wife Magdalena conveyed one acre of land for the consideration of twenty shillings of lawful money of Pennsylvania, with annual rental of "one grain of wheat," to Leonard Negley, Simon Carbach, Johannes Thommah, Nicklaus Rizecker and Georg Rizecker, representatives of the High Dutch Presbyterian congregation.

This acre of land is described as being part of a tract purchased by Peter Blazer (as described in the warrant dated 1750) from John, Thomas and Richard Penn, Esqs., proprietors of the province of Pennsylvania, being situated in Donegal, Lancaster county. On this tract of land, as is expressed in the deed, "there is a meeting house already erected, in which the Rev. Conrad Bucher preaches."

About this time (1767) Blazer's (Blasser's) church first occurs in history. Evidently the name was changed from "Donegal" to Blasser's, after the donor of the land and "meeting house." In the synodical proceedings it was designated as "Donegal," prior to 1767. This building evidently was erected before the (Centerville) Milton. perhaps, some years before the Centerville (Milton Grove) edifice was erected.

Following is an exact copy of the old document which conveyed this acre of land and "meeting house" for church purposes. This old document is a valued possession and is now in the vault of the Elizabethtown Trust company. The spelling, capitalization and punctuation is herewith as on original:

PETER BLASER & WIFE
to
LEONHARD NEGELY AND OTHERS

THIS INDENTURE Made the Twenty Eight Day of July in the Year of Our Lord One Thousand Seven hundred and Sixty Seven Between Peter Blaser of Donegal Township County of Lancaster and Province of Pennsylvania Farmer and Magdalena his Wife of the One Part. And Leonhard Negely. Simon Carback. Johanes Thommah of Montschey Township Nicklas Rizecker and Georg Rizecker of Donegal Township all of said County and Province aforesaid Representatives of the High Dutch Presbyterian Congregation of the other Part. Whereas the Honorable John Penn Thomas Penn and Richard Penn Esquires Proprietaries of the Province of Pennsylvania &c. in and by their Patent under the great Seal of the said Province bearing Date the Twenty fifth Day of November Anno Domini One Thousand Seven hundred and Sixty one for the Consideration therein mentioned did grant & confirm unto Peter Blaser a certain Tract of Land Situate in Donegall in the County of Lancaster aforesaid by Metes and Bounds in the Said Patent mentioned containing One Hundred and Forty three Acres & the allowance of Six Acres per Hundred for Roads &c. together with the Appurtenances To hold to him the Said Peter Blaser his Heirs and Assigns for ever under the yearly Quitrent of One half penny Sterling for every Acre as in & by the Said recited Patent Recorded at Philadelphia in the Office for Recording of Deeds in Patent Book A A. Vol 2 Pag 444 Relation being thereunto had may more at large appear. NOW THIS INDENTURE WITNESSETH that the Said Peter Blaser and Magdalena his Wife for and in Consideration of the Sum of Twenty Shillings Lawfull money of Pennsylvania unto them in Hand well and truly paid by the Said Leonhard Negely. Simon Carback. John Thommah, Nicklaus Rizecker & Georg Rizecker and before the Sealing and Delivery hereof the Receipt whereof they the Said Peter Blaser and Magdalena his Wife do hereby acknowledge and thereof do acquit and for ever discharge the Said Leonhard Negely. Simon Carback. Johanes Thommah. Nicklas Rizecker & Georg Rizecker Representative (who Acts in behalf only for all the Members belonging to that High Dutch Presbyterian Congregation) their Heirs and Assigns by these Presents have granted bargained Sold released and confirmed and by these Presents the said Peter Blaser and Magdalena his Wife do grant bargain Sell Release and confirm unto the Said Leonhard Negely. Simon Carback. Johanes Thommah. Nicklaus Rizecker and Georg Rizecker Representatives for Said Congregation their Heirs and Assigns One certain Acre of Land adjoining Peter Rizeckers Line whereupon the Meeting House is build already & their present Minister Conrad Bucher preached in (NB. The Said Acre being a part & parcel of the above-said Tract of One hundred and Forty three Acres of Land) together allso with all and Singular the Buildings Improvements Ways Waters Water Courses Rights Libertys Privileges Hereditaments and Appurtenances whatsoever thereunto belonging or in any wise Appertaining. and the Reversions. Remainders Rents Issues and Profits thereof and all the Estate Rights. Title. Interest. Use. Possession. Property Claim and Demand whatsoever of them the Said Peter Blaser and Magdalena his Wife of in and to the hereby granted or mentioned to be granted Premises TO HAVE AND TO HOLD the Said described Acre of Land and Premises hereby granted or mentioned to be granted with the Appurtnances unto the Said Leonhard Negely Simon Carback Johanes Thommah Nicklaus Rizecker and Georg Rizecker their Heirs and Assigns to the only prop-

er Use and Behoof of the Said Leonhard Negely. Simon Carback. Johanes Thommah Nicklaus Rizecker and Georg Rizecker Representatives and to all the Members of Said Congregation their Heirs & Assigns for ever yielding and paying unto the Said Peter Blaser his Hairs and Assigns on the first Day of September yearly for ever the yearly Rent of One grain of Wheat and the Said Peter Blaser and his Heirs and Assigns the Said Acre of Ground Hereditaments and Premises hereby granted or mentioned to be granted with the Appurtenances unto the Said Leonhard Negely. Simon Carback. Johannes Thommah. Nicklaus Rizecker and Georg Rizecker Representatives &c. their Heirs and Assigns against him the Said Peter Blaser & His Heirs and against all and every other Person or Persons whatsoever lawfully Claiming or to Claim by from or under him them or any of them Shall and will Warrant and for ever Defend by these Presents. In Witness whereof the Said Party's to these Presents have interchangeably Set their Hands and Seals hereunto. Dated the Day and Year first above written—

Sealed and Delivered
in the Presence of Us
Henrech Ruzz
Yohon Nedalblechfry
Ekric Blaffro

his
Peter X Blaser
mark

(The above names were written in German on the original document.)

her
Magdalena x Blaser
mark

The twenty third Day of November 1767 before me James Burd Esquire Esq—one of the Justices &c. Came the above named Peter Blaser and Magdalena his Wife and acknowledged the above written Indenture to be their Act and Deed and Desired the Same to be recorded as their Deed. The Said Magdalena thereunto voluntarily consenting She being of full Age, Secretely & apart examined and the Contents of the Said writing first made known unto her. Witness my Hand and Seal the Day and Year above Said.

James Burd.

From a sketch written by Benjamin Baer about sixty years ago (1871or '72), and from the pages of the history of the Reformed church, we find that Rev. Christian Henry Rauch preached in Donegal in the year 1746.

Mr. Baer says in his sketch: "That he has in his possession an old record of the church which dated back to 1740." What this record contained he failed to mention in his writings, nor did he give a description of the church.

The Shepherds of the Flock

Rev. Christian Henry Rauch is accredited with being the first ordained pastor who had complete charge of this congregation, as well as many others in this section of the State. In addition to his pastoral duties, such as administering to the spiritual wants of the various small flocks "done extensive missionary labor among the Indians."

This, therefore, confirms the statement handed down from generation to generation that quite frequently Indians would attend church services in this (Blasser's) edifice.

During the time Rev. Mr. Rauch was stationed here (or rather in charge), he served no less than eighteen congregations of the Reformed faith. These congregations were located in Lancaster, Berks, Montgomery, Chester and York counties. This was indeed a large field, and considering the mode of travel, it was a strenuous task to attend to the duties assigned him. In order to lessen his work, or perhaps for some other reason which is not stated, he united with the Moravian church at Lititz, where he was located permanently.

During this same period (Rev.) Conrad Templeman (He was ordained some years later.) also done extensive missionary work here. In 1747 Rev. Michael Schlatter, father of the Reformed church in this country, visited here. The fact of this then noted minister coming here, proved that "Donegal" was more than ordinary.

After Rev. Mr. Schlatter's visit he evidently concluded that this was a rich field in need of some person able to administer to the spiritual needs. In his report to the Holland church, he stated: "In the congregation at Jeremias Miller's in 'Donegal,' I preached and there 17 men promised eight pounds and thirty-eight bushels of fruit." This was evidently for the support of the pastor. Rev. Mr. Schlatter therefore arranged for Templeman to continue as shepherd of the flock, which position he ably filled for a number of years, even though he was not ordained until later. He was a pious gentleman, as referred to before, and succeeded in doing much good.

In 1748 "Donegal" is mentioned in the minutes of the synod as vacant, and anxious to have a pastor. This vacancy continued for several years. It is therefore evident that Templeman must have been sent here, or rather given authority to care for the spiritual needs as he saw proper.

Revs. John Lischey and John Brandmueller are briefly mentioned as serving this flock between 1743 and 1745. Perhaps they only served here occasionally while making circuit calls. At this time Rev. Mr. Lischey was connected with the Moravians, and perhaps, as was the custom during the early period, he preached at Donegal while on a journey to distant points. As mentioned before, he only united with the Reformed body about 1749.

Rev. Christian Henry Rauch and Rev. Frederick Cassimer Mueller are mentioned briefly as serving this flock between 1746 and 1767. During this period of about twenty years, it appears as though there was a general decline in church affairs. This perhaps was due to conditions brought about by the activity of the "Paxton Boys," as well as the revengeful spirit of the Indians, who were greatly incensed at the actions of the white settlers who started to drive them from this section of "Penn's Woods."

The members of this congregation took an active part in the great council held in Lancaster in 1757, because of the many murders and brutalities committed by the Indians in the county.

Hostilities were of frequent repetition for years. The climax was reached in 1763, when the general massacre occurred at Conestoga and the work-house at Lancaster, when a number of Indians were brutally murdered by the Paxton boys, organized by young men from Donegal. Donegal at this time included a large territory. Extending from the Susquehanna river to several miles east of what is now Elizabethtown.

Under this terrible state of affairs the ancient patriarchs—the ancestors of our church, were obliged to go to their places of worship with Bible in one hand and a rifle in the other. Clothed with the armor of defense for the body and soul, they would go to church, coming through the dense forests for miles, to worship.

Rev. Conrad Bucher took charge about 1766 and immediately began to restore order and revive interest in the Christian activities. He was born in Switzerland, June 10, 1730, and came to this country as an officer, and served during the Indian wars. He evidently was a good soldier, as he was promoted several times. Without laying sword aside, in 1766 he took charge of the spiritual work for which he had prepared himself in his native land.

Rev. Mr. Bucher was a faithful servant, and served a large parish, traveling as far as Bedford, in the Allegheny mountains. He also preached regulariy to the Reformed people at Carlisle. In a report made by him for the year 1771 he stated there were twenty-four members in Donegal church. This same year he baptized nine and confirmed five.

He continued serving these people, and a number of other congregations until 1777 or 1778. His remains lie in the First Reformed church cemetery, Lebanon.

Among the few records of the early history of the church we are able to print the following, giving a brief account of Rev. Mr. Bucher's work here during 1776:

May 12, 1776, Abraham, son of Christopher and Elizabeth Gemaehle, was baptized. The sponsors were Abraham and Margaret Reim, and Leonard Peters. This child was born April 13, 1776. On the same day, Maria Magdalena, daughter of Henry and Catharine

Hein, was also baptized. The sponsors were Magdalena Peters, Charlotte Hortz and Michael Peters. This child was born April 14, 1776. September of the same year, Frederick, son of Peter and Elizabeth Kapp, was baptized. Sponsors were Henry and Susannah Heitzler. Born September, 1776. November 23, Elizabeth, daughter of Nicklaus and Elizabeth Margaret Staudt, was also baptized. The sponsors were Peter Blazer, Sr., and his wife. This child was born September 10, 1776. The following were also baptized on the same day: Maria Barbara, daughter of George and Anna Ricksecker. Sponsors, Nicklaus and Catharine Ricksecker. This child was born November 8, 1776. John, son of Peter and Catharine Blazer. Sponsors, Nicklaus and Catharine Ricksecker. Child was born November 10, 1776.

The doings of this congregation during 1776 would no doubt be very interesting if they were available.

During the height of the Revolutionary War, Rev. John W. Runkel took charge of this pastorate, serving until 1784. He labored incessantly, and covered a large field. The usual mode of travel those days was by horse-back, and consequently these men of God were all excellent horsemen.

On one occasion, while this pious character was making his circuit, it became necessary for him to attempt to cross the Susquehanna river in the vicinity of Marietta. As no bridges were then available, the horse, generally laden with his mount and paraphernalia, was compelled to swim this stream, which is at this point about a mile wide. On this particular occasion it appears the animal was almost broken down, due, perhaps, to extensive travels. The distance being too great, the animal became exhaused when near the opposite side. Both the rider and horse went under the water. When consciousness was gained he was lying on the shore helpless, nearly exhausted and alone. The supposition is that Indians who were on the hillside noticed his predicament and rushed to his aid, bringing the body to the shore. Thinking he had drowned, they left the body lie on the bank and went their way. nearly exhausted and alone.

Contrary to his expectation, he revived after having lain for hours, when he was fortunately discovered by someone passing by.

In one of Pastor Runkel's reports he makes mention of twenty families belonging to Blasser's church. The same year (1784) he also reported eleven pupils were students of the "Church School." This school evidently was more of a public school than what is considered a church or Sunday school today.

During the Revolutionary War the ancestors of the writer were numerous in this section of Lancaster county, and practically all were affiliated with the Reformed church. At least eighteen Reems were in this great conflict. The writer's great-great-grandfather and three of his brothers left their homes at what is now the village of Rheems, and entered the conflict. They were: Abram, born 1740; Isaac, born 1741;

Daniel, born 1745, and Samuel, born 1749. Abraham, Isaac and Samuel are resting beneath the sod in the old burial plot at Rheems, and Daniel rests in the Wenrich cemetery, near Penbrook, Dauphin county. Rev. Mr. Runkel, the pastor of Blasser's at this time, without a doubt bid these four brothers farewell, as well as others who entered the conflict. He was an industrious and faithful leader of this flock.

Rev. Mr. Runkel was born in the Palatenate, March 28, 1749. At the age of 15 he came to this country. His pastorate here extended over a period of five years, from 1779 to 1784.

Rev. Ludwig Lupp was his successor. He resided in Lebanon and served as pastor of many of the surrounding congregations. He served here from 1786 to 1798.

Next came Rev. Jonathan Heister, who served from 1798 to 1803. Rev. Mr. Heister is the first minister we are able to find serving this church, who was born in America. He was born in Berks county, Pa., November 11, 1770. He was a carpenter by trade. Whiie following this vocation a circumstance occurred which caused the turning point of his life into another channel. A young companion who was working with him at the same trade died very suddenly. It fell to his lot to make his coffin, and before it was finished he was overwhelmed with grief, which clung to him until he resolved to give his entire life and time to the service of his Christ.

He commenced his theological studies with Rev. Daniel Wagner, of York. He served as pastor of Blasser's and Maytown churches from 1798 to 1803, having been ordained during 1799. He therefore served these churches about one year before being ordained. In 1800 he was called to Lebanon, but continued as pastor of these two congregations until 1808, when he gave them to Rev. Henry B. Schaffner.

Rev. Mr. Heister died February 8, 1828, on Friday afternoon between three and four o'clock. He had the impression that he would die on Friday, the same day the Saviour was crucified. His presentiment was fulfilled, not only as to the day, but also as to the hour.

Beginning of Christ Church

Rev. Henry Schaffner is supposed to have assumed charge during the year 1808, serving as pastor for a period of 33 years, or until 1841. It was during his pastorate that the old Blasser edifice was deemed too small to cope with the demands of a growing community and congregation. The old edifice that had served the people for more than three-quarters of a century, was therefore abandoned, and in 1815 the congregation laid the cornerstone for a new and larger edifice in Elizabethtown, on a tract of land donated by Leonard Negley. Rev. Mr. Schaffner served this congregation for a period of thirty-three years, being his first and only charge.

For a period of probably forty years after the congregation removed from Blasser's to Elizabethtown, Christ church was associated with Marietta, Maytown, Columbia, Rapho and Zion's, in Lancaster county, to form a single charge. The records during this period do not specify the membership individually of each charge, as in 1842 the records state the charge had 400 members, 200 of whom were reported as communicants. Forty-five baptisms were performed, fifty-one confirmations and thirty-three deaths during the same year.

The location in what is now Elizabethtown was accepted due to this being along the main artery of highways between Philadelphia and Pittsburgh. Elizabethtown was an established stopping point for stage coaches and wagon trains, and therefore enjoyed prosperity, both as to growth in population and in finances. It was therefore considered imperative by the congregation to move to a central point, where the population was increasing and access to the church was easy.

During Rev. Mr. Schaffner's period as pastor, the Reformed church here, as well as other churches within a large radius, suffered reverses, caused by Rev. John Winebrenner, then pastor of the German Reformed church, at Harrisburg (1820-1825), introducing a new form of worship. As Rev. Mr. Winebrenner was one of the most conspicuous ministers of the Reformed church at this time, his new doctrine caused much contention, and many followed him in his course which eventually led to the establishment of a new sect, the "Church of God."

Rev. Mr. Winebrenner in his historical sketch of the denomination he founded, says: "As revivals of religion were new and almost unheard-of things in those days, especially among the German people of that region, this work of God failed not to excite great wrath and opposition. * * * * This state of religious controversy continued for about five years, and then resulted in a separation from the German Reformed church.

"About 1825 this new doctrine had gained much favor, and re-

vivals were held in every town within a reasonable distance from Harrisburg, which included Elizabethtown, Marietta, Mount Joy, and Lancaster in Lancaster county."

Rev. Mr. Winebrenner continues his history by saying: "In these glorious revivals there were hundreds and multitudes happily converted to God."

Here in Elizabethtown Rev. Mr. Winebrenner appeared frequently, and preached the Gospel, and as a result some left their parent churches (Lutheran and Reformed), and united with the "Church of God." The first services were held in the building on South Market street, now occupied by C. B. Dierolf as a drug store and residence. The old school house on Mechanic street was also used, as well as the bar-room of Michael Breneman's hotel, later the Greenawalt Hotel, on the plot of ground where the Moose building now stands. One service was also held in the Lutheran church. This caused quite a disturbance among the church membership, as several left the church and joined the new sect. The Reformed congregation, however, suffered most, due to the fact that the Rev. Mr. Winebrenner was a man possessed with unusual talent. This state of revolt continued for a number of years, and as a result, Rev. Mr. Schaffner was confronted with unusual opposition. The Church of God was organized in Elizabethtown in 1837. But not until 1843 was the first "Bethel" erected.

During Rev. Mr. Schaffner's pastorate, a belfry was added to the church, and other improvements made to the interior of the edifice.

Rev. Mr. Schaffner was followed by Rev. Emanuel H. Hoffheins. He was a native of York county, and was born September 18, 1815. Rev. Mr. Hoffheins was ordained during the year 1839. He served his first charge in Snyder county, where he remained but one year. About 1841 he removed to Elizabethtown, having received a call from this congregation. Here he labored for ten years, or until 1851, when he accepted a call to New Providence. Then he moved to Abbottstown, Adams county, where he continued up to the time of his death, which occurred March 28, 1863, being 47 years of age.

Rev. Albert Helfenstein, a son of a Reformed minister, born in Germantown, Pa., in 1788, was Rev. Mr. Hoffhein's successor. He was ordained as a minister when but 20 years of age, or in 1808, at a meeting of Synod in his native town. After being in the ministry for about 45 years he received a call from Elizabethtown. Here he labored from 1851 to 1853, when he resigned and moved to Lancaster, where for a number of years he lived in retirement. Later he moved to Shamokin, where he died January 30, 1868, aged more than four score years.

The successor of this aged minister was Rev. Joshua Derr. He served the congregation about one year, from 1853 to 1854.

Rev. John Naille took up the work after a lapse of about three years, and served from 1857 to 1867, a period of ten years. During

Rev. Mr. Naille's pastorate the church was renovated and a number of improvements made.

Rev. John Fritchey followed and served from 1867 to 1874. Rev. Mr. Fritchey's father was a Roman Catholic, and married a Miss Bucher, who adhered to the Reformed faith. With the father's approval the children were brought up in the Reformed faith, though he himself never became a protestant. Rev. Mr. Fritchey was ordained in 1828, and for a number of years labored as a missionary in the West and South.

In 1840 he resigned the position as a missionary in the South, due to the fact that he did not desire to rear his family in the midst of slavery, and removed to Pennsylvania, locating in Lancaster city, where he engaged in mission work in the city and county. He served this church from 1867 to 1874. Rev. Mr. Fritchey died at Lancaster, aged 83 years.

Rev. J. H. Pannebecker succeeded Rev. Mr. Fritchey, and during the year 1874 he took charge of the congregation. Being a young man, full of energy, he immediately became active, and one of his first accomplishments was the erection of a parsonage, which is now number 247 South Market street, which then was several buildings west of the church. This building (the parsonage) was remodeled in 1925, and is today one of the finest dwellings in this section of the town.

During Rev. Mr. Pannebecker's pastorate the Runkel Missionary Society was organized, and the congregation grew numerically as well as financially. Rev. Mr. Pannebecker was not only an active pastor, but gave willingly of his time to everything that pertained to the welfare of the borough. He was elected and served one term as a school director, which afforded him an opportunity to come in close contact with the youth of the borough, and to study the educational advantages. He served the congregation until 1883, when he received a call to Columbia, where he labored with great success until 1929, when he retired, having served his Master in the capacity of a minister for a period of more than fifty years.

In 1884 Rev. S. M. Roeder was called to this field, where he labored until 1893. Rev. Mr. Roeder was also an active pastor, and immediately after his installation as pastor, suggested some necessary improvements. However, not until 1888 was much accomplished in the line of improvements, when the church building was remodeled.

During the year 1892 the sexton's house was erected, at what is now 331 South Market street. A ladies' organization was started in 1887, known as the Willing Workers' Society. Rev. Mr. Roeder continued as pastor until 1893.

The first Sunday in May, 1893, Rev. B. M. Meyer preached his first sermon as the successor of Rev. Mr. Roeder. Rev. Mr. Meyer served the congregation as a faithful pastor until the early part of the

year 1925; a period of practically thirty-two years. He was the second of the list of pastors who served for more than a quarter century, the other being Rev. William Schaffner, who served from 1808 to 1841. These were the first and only charges of each of these ministers.

Rev. Mr. Meyer came here, a young man, direct from Franklin and Marshall Seminary. He immediately formed a large acquaintanceship with the entire community, especially with the young people.

When he became pastor there were 132 members on the church roll. At the close of his thirty-two years of labor, 418 members were on the roll. The first year of his pastorate the offerings for all purposes amounted to $700. The last year of his pastorate more than $8000 was collected.

During Rev. Mr. Meyer's ministry the congregation not only increased in dollars and cents, but the membership increased in such proportions that the church building erected in 1815 was found to be too small to care for the growing congregation. In order to care for the growing attendance, the pastor and church officials decided to hold a congregational meeting, at which time a proposition was presented to erect a new edifice. This meeting proved favorable, and during the years 1906-'08 the present edifice was constructed on S. Market St., opposite Bainbridge street, on a plot of ground purchased from Adam Reem, on February 23, 1905, who contributed one-half of the purchase price to the congregation. On January 10, 1909, the building was dedicated. At the time of dedication (1909) the church membership numbered 285 and the Sunday school 175.

The corner-stone of the present edifice was laid September 6, 1906. The old edifice (of 1815) was razed and much of the material used in constructing the new building. During the construction period services were held in the Chapel connected with Christ Lutheran church, on East High street.

The dedicatory services of the present church extended from Saturday, January 9, 1909, to Sunday, January 16. At the latter service Holy Communion was administered to a large number of members.

Following is an account of the dedicatory services as given in the Elizabethtown Chronicle, issue of January 15, 1909:

"The dedicatory sermon was preached by Rev. John C. Bowman, D. D., of the Reformed Theological Seminary, Lancaster. Rev. Jonathan H. Pannebecker, of Columbia, a former pastor of the congregation, had charge of the altar service. Special music was rendered by the choir.

"A cash collection of $1,180 was lifted and $281 was pledged to be raised.

"Sunday school services were held at 2 o'clock, at which time addresses were delivered by Rev. George A. Whitmore, of Millersville, and Dr. J. C. Bowman, of the Seminary at Lancaster. The collection

lifted at this gathering amounted to $13.34. In addition to the collection the Sunday School has pledged to raise $1000 within the next five years.

"At three o'clock a service was held in the main auditorium, which was largely attended. Rev. G. A. Whitmore, of Millersville, who represented the Lancaster Classis of the Reformed church, made the opening address. He was followed by these pastors of this borough: Rev. E. J. Wackernagel, of the Lutheran Church; Rev. H. K. Ober, of the Elizabethtown College; Rev. G. R. Hoverter, of the Church of God, and Rev. C. W. Miller, of the United Brethren Church, whose remarks were well received by the congregation.

"No services were held in the Church of God and United Brethren Churches in the morning in order to give their congregations an opportunity to attend the dedication services.

"In the evening, services beginning at 7 o'clock, Rev. Dr. Bowman again delivered a beautiful sermon, which abounded with excellent advice as to the life of a true Christian. The collection amounted to $151.30.

"On Saturday evening, January 9, a pre-dedicatory service was held, when Dr. Pannebecker preached an interesting sermon. At this service the keys were presented by the buildling committee to the trustees.

"On Monday evening, January 11, the pastor, Rev. B. M. Meyer, gave an interesting discourse on the history of the church and told the congregation that had assembled under what difficulties the early fathers of the Reformed Church in this place worshiped in their old log churches, owing to the Indians who were numerous in this section during the early part of the 18th century. They were oft' times compelled to go to their houses of worship with their muskets on their shoulders, so as to be prepared if attacked by a band of these roaming savages. He also referred to several incidents when persons were killed while at work in the fields in this immediate vicinity. The discourse continued about two hours and the people were very much impressed with the facts of how the Reformed church in this borough was established.

"Rev. Mr. Meyer also read the financial statement which showed that the church building, furnishings, etc. cost $29,800, all of which has been paid with the exception of about $3000. This report showed that there was great sacrificing done by this congregation during the past five or six years, as this entire amount was collected in this space of time.

"On Tuesday evening, January 12, Rev. S. M. Roeder, of Glen Rock, Pa., a former pastor of the church, preached an excellent sermon. The main auditorium, as well as the Sunday School room, was filled to its utmost. T. Roberts Appel, a well-known soloist, of Lancaster, sang several beautiful selections during the service. Rev. Mr. Roeder also preached on Wednesday evening, January 13, owing to

the illness of Rev. Mr. Hoffeins, of Virginia, who was to preach. At this service Miss Landis, of Rohrerstown, sang several beautiful solos."

Thursday evening, January 14, Rev. James G. Dengler, of Oley, Pa., preached the sermon. Friday, the 15th, Rev. Samuel H. Dietzel, Ph. D., of Maytown, addressed the congregation. Preparatory services were held Saturday evening. This service was in charge of the pastor, Rev. B. M. Meyer, and the sermon was delivered by Rev. Tilghman Derr, of Lancaster. Holy Communion was administered at both the morning and evening services on Sunday, January 17. Rev. John S. Staler, D. D., president of Franklin and Marshall College, delivered the sermons.

The following named persons served as officers of the church on various committees during the erection and dedication of the present edifice:

Officers—Rev. Benjamin M. Meyer, pastor and president; Christian S. Hoffman, secretary and treasurer; Henry L. Gise, assistant secretary; Irvin H. Stauffer, assistant treasurer.

Eldlers—Christian S. Hoffman, Henry L. Gise, John F. Kob, Clarence F. Seibert.

Deacons—Irvin H. Stauffer, Allen A. Coble, Christian E. Balmer, Samuel J. Fetter.

Trustees—David M. Reese, Frank C. Fisher, Clinton R. Bordner.

Building Committee—John G. Dulebohn, Adam Reem, Christian S. Hoffman, Henry L. Gise, John F. Kob, Allen A. Coble, Irvin H. Stauffer, Christian E. Balmer, Jacob N. Olweiler, Edgar S. Rutt.

Ushers—O. N. Heisey, Leo Kob, Chester Reem, Paul Burkholder, John Homer Poorman, Charles Coble, Warren Miller, David Heisey.

Rev. Mr. Meyer continued as pastor until the early part of 1925, when he resigned, and moved to Lancaster city, where he acted as visiting pastor to both the Lancaster General and St. Joseph's hospitals. He occasionally preached in the Seminary Chapel at Lancaster, as well as in Christ church, Elizabethtown. His health gradually failed, and on March 18, 1932, he died at St. Joseph's hospital, Lancaster, of pneumonia, after an illness of a few days.

Rev. Mr. Meyer was born in Rohrerstown, Pa., in 1859, and graduated from Franklin and Marshall College in 1890, and from the Reformed Theological Seminary, Lancaster, in 1893. On July 20 of the same year he was installed pastor of Christ church. His remains are interred in the Lutheran-Reformed cemetery, at Rohrerstown, Pa.

Upon the resignation of Rev. B. M. Meyer, which took effect January 1, 1925, the Rev. Theodore F. Hermon, D. D., of Lancaster, became supply pastor, serving for a period of almost six months. The present pastorate of Rev. L. C. T. Miller began June 15, 1925. In the years since, 178 members have been received. The church school has been re-organized into four distinct departments, each meeting inde-

pendently of the other. Suitable teaching materials for each age group are being used. Each summer a Church Vacation School has been conducted. Extensive improvements have been made to the material equipment of the congregation. In 1925, the parsonage was remodeled. In the latter part of the same year and the beginning of 1926, a social room was built in the basement of the church with adequate kitchen equipment. A year later the sexton's house at 331 South Market street, was remodeled. Through the summer and fall of 1928, improvements were made to the church. A total of $30,000 was spent in making these various improvements. The congregation carries an indebtedness of about $11,000 at the present time (April 1, 1933).

Following is a list of the uncared-for graves in the old burial grounds on South Market street where the church erected in 1815 stood. The location of many of the graves is unknown today, and some of the markers have been lost or destroyed. This list was prepared September 29, 1911, and since that time practically nothing has been done to preserve these markers.

Name	Birth	Death
Lydia Witmen	December 4, 1824	August 10, 1847
Mary Witmen	April 7, 1804	August 12, 1847
Sarah Margaret Witmen	September 4, 1836	December 2, 1848
Philip Groh	October 22, 1834	August 4, 1861
Sarah Margaret Cramer	July 3, 1832	December 20, 1834
Margaret Cramer	February 22, 1777	December 18, 1831
Cyrus Ober	October 1, 1841	April 4, 1842
Mary Ober	August 22, 1838	July 23, 1840
Elizabeth Cramer	January 25, 1801	August 2, 1883
Nancy Albert	February 7, 1805	December 1, 1857
Susanna Negley	July 25, 1763	February 24, 1844
Johannes Leonard	June 9, 1751	March 20, 1836
Catherine Shunk	September 3, 1780	October 1, 1871
Conrad Hoster	February 18, 1777	November 9, 1848
James Livengood	September 10, 1841	October 14, 1845
George Wright	September 18, 1793	September 18, 1823
Elizabeth Balmer	March 10, 1815	May 24, 1833
Catherine Meyer	December 20, 1774	December 15, 1851
Salome Harmony	April 11, 1781	...., ...
Ellen Eliza Hoffman	July 7, 1833	July 15, 1851
Barbara Ackerman	April 24, 1774	November 8, 1848
Abraham Harmony	April 18, 1771	April 18, 1859
Heinrich Meyer	June 18, 1782	May 14, 1849
J. B. Fairman	June 11, 1828	February 12, 1851
Veronica Burmann	November 19, 1770	December 29, 1836
Jacob Hoster	March 18, 1845	September 26, 1845
Rebecca Frances Hoster	January 22, 1843	October 22, 1845
Sarah Catherine Hoster	December 1, 1846	August 2, 1848
Willie Snyder	August 12, 1847	October 3, 1852
Jacob Peter	September 2, 1841	July 14, 1844
Jacob Dress	...., 1765	August 29, 1841
Elizabeth Dress	September 14, 1767	...., 1850
Anna Hagee	April 14, 1817	October 2, 1843
Susan Mussleman	January 21, 1822	November 2, 1846
John Hummel	September 30, 1773	September 5, 1851

Sarah Carter	October 28, 1843	February 28, 1844
Maria Trewant	October 3, 1780	March 6, 1858
Margaret Barnhart	November 22, 1782	April 22, 1848
David Hein	September 9, 1781	June 3, 1855
Heinrich Buhrman	March 21, 1761	December 10, 1844
Elizabeth Fisher	September 15, 1821	January 9, 1826
John H. Wright	April 30, 1818	July 13, 1820
Sue R. Foltz	October 23, 1860	August 1, 1861
Catherine Wright	September 27, 1797	January 31, 1845
Joseph Fisher	February 26, 1837	February 3, 1839
Maria Anne Oneal	June 16, 1819	October 16, 1821
Susanna	February 4, 1789	January 26, 1826
Elizabeth Ann Hoster	November 20, 1840	May 8, 1841
Daniel Peter	May 26, 1836	May 5, 1837
Ludia Anne Hoster	November 26, 1838	July 30, 1839
Mary Anne Coble	June 28, 1828	February 26, 1847
Catherine Loop	March 3, 1827	June 3, 1841
Jacob Peters	December 19, 1777	March 30, 1837
Elizabeth Peters	September 16, 1775	January 19, 1866
Elizabeth Peters	February 18, 1812	April 6, 1857
Levi Fisher	June 6, 1839	August 6, 1842
George Fisher	December 23, 1822	August 21, 1823
Mary C. Kynett	April 12, 1860	January 31, 1862
Solomon Mohr	January 24, 1794	July 4, 1854
Eva Fischer	September 18, 1784	February 8, 1843
Christopher Shonk	January 20, 1782	November 3, 1825
Christiana Boorman	February 28, 1827	July 13, ...
Abraham Harmony	October 27, 1832	January 17, 1833
Benjamin Harmony	October 5, 1847	October 17, 1847
Charles Butler Harmony	January 16, 1847	August 14, 1849
Samuel Porter Harmony	September 12, 1839	August 22, 1849
Silas Wright Harmony	November 16, 1841	July 19, 1843
William Harmony	May 12, 1838	November 24, 1838
Infant Son (Harmony)	July 4, 1829	July 9, 1829
Andrew Jackson Harmony	July 9, 1841	May 26, 1842
Jacob Harmony	November 12, 1835	Devember 5, 1840
Heinrich Schwahn	April 15, 1800	April 15, 1867
Adam Rhodes	February 19, 1798	March 24, 1844
Catherine Heinrich	April 18, 1807	December 7, 1862
Wilhelm Schwahn	June 23, 1830	February 28, 1853
Catharine Rhoads	November 27, 1773	November 8, 1816
Christopher Shonck	September 3, 1780	October 1, 1871
Lydia Ann Conrad	....., ...	July 30, 1839
..... Hein	....., ...	February 4, 1824
Jacob Hoster	March 8, 1845	September 26, 1845

In addition to the above list there were a number of other interments made in this burial plot. A number of bodies were taken up by relatives and re-interred in Mt. Tunnel cemetery. Among these were persons bearing the name of Balmer, Redsecker, Fisher and others. There were a number of other interments where not even a marker of any kind was visible and no records of whom or when they were interred is available due to records being destroyed by fire, mention of which was made in a prvious chapter of this sketch.

When plans were drawn for the new church building dedicated in 1909, it was intended to erect the edifice upon the site where the

building erected in 1815 stood, but due to the purchase of Adam Reem's property, this plan was abandoned, not however until practically all those interred were moved to the rear of the lot or to Mt. Tunnel cemetery.

It is impossible to chronicle all the names of those who participated in the Revolution and war of 1812. We will endeavor to give the names of those we have secured in sundry ways, who were interred in the Reformed graveyard.

Conrad Moyer (Revolutionary), born November 24, 1753, died February 8, 1835. Johannes Fischer, born September 15, 1791, died May 21, 1843 (war of 1812); John Hotz, Philip Fisher, John Negley, Philip Croh, Sr., Samuel Goodman, no tombstones (also war of 1812); Peter Force, born 1795, died March 17, 1868. Peter Force was in the Marine service, serving as powder boy, being sixteen years old when he enlisted. He participated in the Lake Erie conflict. His duty was to supply the cannoneers with powder, and therefore was compelled to endure the smoke and flame from the mouths of the cannon of the British vessels. This lad was a valiant soldier, and from exposure and the effects of a wound received while serving his country, he was crippled and deformed, and therefore was a pensioner for life. He lived in Elizabethtown the balance of his life where he followed the trade of a shoemaker, and reared a large family. His remains, as well as his wife's have been re-interred in Mt. Tunnel cemetery.

Early Records of Donegal-Blasser and Christ Church

As we were about to close this historical sketch, Rev. L. C. T. Miller, the present pastor of Christ church (1933), presented us with much interesting data that we, as well as others, were seeking for many years.

This data was in the possession of the late Rev. B. M. Meyer, who a short time before his death presented two age-worn books to the present pastor, Rev. L. C. T. Miller. Upon examination, it was discovered that these were early records of Christ church. They were written in German script, recording baptisms together with minutes of business meetings and notations of financial interest. These records go back as far as 1750.

With the consent of the consistory of Christ church, these records were sent to Prof. Martin Vitz, Sc. D., of Cincinnati, Ohio, for translation. Dr. Vitz, for a number of years a professor at Mission House College, in Wisconsin, was at one time the official translator for the Central Publishing House, in Cleveland, Ohio. After due time, these records were returned, and are now, in translated form along with the original, in possession of the local congregation.

On page seven of this sketch, we stated that Rev. Mr. Meyer had unlimited knowledge of the early history of the Donegal-Blasser church, but never divulged the source from which he secured it. Since these old records have been found and translated, there is much valuable information pertaining to the early history of the church available, and statements made in the historical sketch are proven to be authentic.

These old records start with the year 1750, and continue up to about 1840, almost a century. During this period the records now at hand show that nearly five hundred children were baptized. The dates of birth and baptism, names of parents and sponsors, as well as the names of the children are available. It may be of interest to learn that nearly all these children were baptized a few weeks after their birth. Several were baptized the same day they were born. In this entire list the oldest child was about four years of age. It was considered essential during the early days to baptize children as soon after their birth as a minister could be secured, and nearly every family considered this a necessary and sacred duty.

Many of the names found among these old records are those of early settlers in this community and descendants of these early pioneers are on the church roll today.

During this period of practically a century, twenty-one children bearing the name Blasser were baptized, proving this family was located here the beginning of the eighteenth century. The ancestors of the Redseckers, Balmers, Reems, Hollingers, Alspachs, Peters,

etc., are also frequently mentioned. It is possible that some of the names contained in this list were affiliated with the Lutheran church, as the name Bischoff (Bishop) is mentioned quite frequently. The Bischoffs were practically all of the Lutheran faith, and since the Reformed and Lutheran churches were, even from the beginning on friendly terms, it is possible these children were baptized in the absence of a Lutheran minister.

The task of translating these old records was very difficult from the fact that many were written in "high" German hand; many of the records are soiled, torn and the writing almost indistinct.

Where Rev. Mr. Meyer gathered these invaluable records, perhaps no one will ever be able to tell, as no notes were attached to any of the documents stating where they were found.

It is fortunate indeed, that these records have been discovered, and prepared so as to include them in this historical sketch.

The list of baptisms is quite lengthy, and in order to confine this information to a limited space, we will be compelled to omit the names of many of those who acted as sponsors at the baptisms, and will only mention the name of child, parents and date of baptism. We give the complete record of the first fifty to show how the records were kept. The spelling and wording are as on the original record. The names of many, it will be noted, are spelled differently than those of the descendants of today.

A daughter was brought for Holy Baptism. She was born the 6th of September and baptized December 2, 1750. Her father is Peter Blahser; her mother, Magdalene. The name of the child is Anna Barbara. Sponsors: Philip Kloninger and his wife Anna Barbara.

A son was brought for Holy Baptism. He was born the 30th of June and baptized July 18, 1754. His father is Philip Kloninger; his mother, Anna Barbara. The name of the child is John George. Sponsors: George Schwob and his wife Catharine.

Mrs. Magdalene Peter Blasser gave birth to a daughter on the 29th of October who was baptized on the 12th of November. Sponsors: Conrad Wolf and his wife. The child's name is Anna Catharine.

1755

Mrs. Annotilia Simon Carpach gave birth to a daughter on the 27th of December, 1754, who received Holy Baptism on the 4th of January. Sponsors: Leonhard Negele and wife. The name of the child is Sara Engel.

Mrs. Anna Elizabeth Caspar Weber gave birth to a daughter on the 16th of December, 1754, who received Holy Baptism on the 4th of January. Sponsors: Jacob Ring and wife. The name of the child is Catharine Elizabeth.

Mrs. Elizabeth Frederick Hoffmann gave birth to a son on the 12th of February, who was baptized on the 17th of March. Sponsors: Jacob May and his wife.

Mrs. Anna Margaret Jacob May gave birth to a daughter on the 11th of October, 1755, who was baptized on the 4th of December, 1755. Sponsors: Henry Dorr and his wife.

Mrs. Phillipina Phillip Lauer gave birth to a son on the 25th of February, who was baptized on the 7th of March. Sponsors: Jacob May and his wife. The name of the child is John Jacob.

1759

November the 1st. Baptized: a daughter of Valentine Roth and his wife Margaret, namely Anna Elizabeth, born the 28th of February. Sponsors: Valentine Wilder and Anna Elizabeth, his wife.

November the 29th. Baptized: a son of Leonhard Wallard and his wife Elizabeth, namely John William, born the 20th of October. Sponsors: William Strider and Christine, his wife.

Likewise, on the same day, a daughter of Philip Lehr and his wife Philippina, namely Anna Margaret; born the 24th of August. Sponsors: Jacob May and Anna Margaret, his wife.

December the 27th. Baptized: a daughter of John George Rickseder and his wife Anna Mary, namely Elizabeth, born the 19th of November. Sponsors: Nicolas Rickseder and Ursula, his wife.

February the 27th, 1760. Baptized: a son of John Eslinger and his wife Irene, named John, born the 5th of January. Sponsors: John Rosenberger and Regina, his wife.

Likewise a daughter of Matthias Kinder and his wife Barbara, named Mary Catharine; born the 15th of January. Sponsors: Henry Newcommer and Mary Catharine, his wife.

Likewise a daughter of John Nickol Albert and his wife Apollonia, named Anna Elizabeth; born the 19th of December, 1759. Sponsors: John Kiesel and Mary Eva, his wife.

Likewise a daughter of Adam Wagner and his wife Aosina, named Anna Magdalene; born the 19th of December, 1759. Sponsors: Peter Blasser and Anna Magdalene, his wife.

April the 30th. Baptized: a son of Anthony Heintz and his wife Charlotte, named Henry; born the 8th of December. Sponsors: Henry Dirr and Rosina, his wife.

Likewise a daughter of Caspar Schmiedle and his wife Anna, named Catharine, born the 14th of December. Sponsors: Peter Dittinger and Catharine, his wife.

June the 4th. Baptized: a daughter of Alexander Danner and his wife Barbara, named Anna Margaret; born the 28th of August, 1759. Sponsors: her parents.

September the 15th. Baptized: a son of Philip Kueblinger and his wife Appollonia, named John Philip; born the 7th of June. Sponsors: his parents.

October the 9th. Baptized: a son of Simon Kohrbach and his wife Anna Othilia, named Jacob; born the 25th of September. Sponsors: his parents.

October 10th. Baptized: a son of John Frederick Seiler and his wife Mary Eva, named George Ulrich; born the 6th of June. Sponsors: George Ulrich Fromm and Anna Barbara, his wife.

Mrs. Anna Elizabeth Valentine Welcker gave birth to a son on the 24th of June. He was baptized on July the 3rd. Name: John.

Mrs. Otilia Simon Kerbach gave birth to a son on the 9th of March. He was baptized on the 29th of March. Sponsors: John Peter Blasser and his wife. Name: John Peter.

Mrs. Juliana Abraham Rosenberger gave birth to a son on the 7th of March. He was baptized on the 29th of April. Sponsors: John Jacob May and his wife. Name: John Jacob.

Mrs. Barbara John Weigand gave birth to a daughter on the 7th of February, 1754. She was baptized on the 7th of March. Sponsors: Peter Esch and his wife. Name: Barbara.

Mrs. Barbara John Weigand gave birth to a daughter on the 1st of August, 1755. She was baptized on the 19th of May. Sponsors: Adam Hiebele and his wife. Name: Anna Mary.

Mrs. Philippina Philip Lauer gave birth to a daughter on the 2nd of April who was baptized on the 19th of May. Sponsors: John Dirr and his wife. Name: Mary Catharine.

Mrs. Mary Eva Frederick Sailer gave birth to a daughter on the 12th of March, who was baptized on the 8th of August. Sponsors: Ulrich From and his wife. Name: Fredericka Barbara.

A son was brought for Holy Baptism; born September the 1st, baptized the 22nd of September, 1758. His father is Peter Blasser and his mother, Anna Magdalene. Name of the child: John George. Sponsors: John George Rickseder and his wife Anna Mary.

April the 25th, 1759. Baptized, a son of Philip Gloninger and his wife, Anna Barbara. Name: John; born the 19th of ....., 1758. Sponsors: his parents.

May the 17th. Baptized: a daughter of George Bombach and his wife Christine. Name: Anna Eva; born the

31st of March. Sponsors: Philip Partheimer and Anna Eva, his wife; and Mary Christen, John Christen.

October the 3rd. Baptized, a daughter of Henry Kipp and his wife Anna Mary. Name: Anny Mary; born the 25th of August. Sponsors: George Rickseder and his wife Anna Mary.

The 22nd. Baptized, a daughter of Henry Newcommer and his wife Catharine. Name: Anna Mary; born the 10th of November. Sponsors: John Eslinger and his wife Irene.

1761

The 25th of February, 1761. Baptized, a daughter of John M. Hollinger and his wife Catharine. Name: Catharine; born the 17th of January. Sponsors: Peter Bauer and his wife Catharine.

The 25th of March. Baptized, a son of Volten Roth and his wife, Mary Margaret. Name: John George; born the 15th of December, 1760. Sponsors: George Rickseder and his wife Anna Mary.

The 22nd of April. Baptized, a son of Matthias Finder and his wife Mary Barbara. Name: John Frederick; born the 10th of April. Sponsors: Frederick Bauer and his wife Mary Agnes.

On the same day. Baptized, a daughter of William Bedan and his wife Hanna. Name: Mary; born the 19th of November, 1759. Sponsors: Mary Sadler, the grandmother.

The 12th of August. Baptized, a son of Henry Kepp and his wife Anna Mary. Name: John Henry; born the 17th of June. Sponsors: John Nicol Hollinger and his wife Catharine Elizabeth.

On the same day. Baptized, a daughter of Leonhard Wallard and his wife Elizabeth. Name: Anna Mary; born the 29th of June. Sponsors: Anna Mary Stricker.

The 2nd of December. Baptized, a daughter of George Ricksecker and his wife Anna Mary. Name: Catharine; born the 8th of October. Sponsors: Jacob Kinder and his wife Catharine.

The 2nd of December. Baptized, a daughter of Jacob Wolf and his wife Barbara. Name: Christina; born the 8th of October. Sponsors: Michael Ekert and his wife Barbara.

On the same day. Baptized, a daughter of Matthias Erhold and his wife Elizabeth. Name: Mary Elizabeth; born the 3rd of October. Sponsors: David From and his wife, Rosina.

1762

The 4th of June, a daughter of John Nikol Blasser and wife. Name: Anna Magdalene. Sponsors: Peter Blasser and wife.

The 3rd of June, 1762. A daughter was born to John Eslinger and baptized. Sponsors: Alexander Danner, his wife and Jacob Konig.

The 31st of January, 1762. A daughter was born to John Rosenberger and baptized. Sponsors: Adam Hubel and his wife.

The 9th day of August, 1762. A son was born to David From. Sponsors: his grandfather and grandmother.

The 27th of February, 1762, my daughter Phillipp Corhi was born me. Sponsors: John Iunianin (?) and his wife Elizabeth.

September 30, 1762—Henry Kerber and wife, a daughter. Henry Neukommer, Anna Mary.

November 25, 1762, a son of Casper Schimedele and wife.

February 9, 1763, a daughter of Nicholas Blasser and wife.

February 29, 1763, a son of John Fiesel and wife.

No date—A daughter of Nicholas Hollinger and wife.

August 3, 1763, a son of Leonhard Wallard and wife.

July 3, 1763, John David, a son of Christian Wenninger and wife.

July 3, 1763, Christian, son of George Retzeder and wife.

July 3, 1763, John George, son of Henry Gib and wife.

August 15, 1763, Susanna, daughter of Nicolas Blasser and wife.

February 27, 1765, John Peter, son of Nicolas Blasser and wife.

February 27, 1765, Jacob, son of Michael Peter and wife.

February 27, 1765, Anna Esther, daughter of Joseph Seyfried and wife.

February 27, 1765, Christopher, son of Michael Baumann and wife.

February 27, 1765, John, son of

Frederick Gotty and wife.

June 17, 1765, John George, son of ..... Ritzeker and wife.

June 17, 1765, Christian, son of Nicholas Hollinger and wife.

June 17, 1765, Anna, daughter of Christopher Bauer and wife.

June 17, 1765, Barbara, daughter of Jacob Schrovermann and wife.

September 29, 1765, John Nicolas, son of John Nicolas Bass and wife.

February 10, 1766, Anna, daughter of Christian Benisch and wife.

March 8, 1766, Mary Magdalene, daughter of Henry Kepp and wife.

June 1, 1766, Jacob, son of Jacob Wringer and wife.

October 20, 1766, John Frederick, son of John Frederick Andrek and wife.

November 16, 1766, Elizabeth, daughter of Jacob Schenermann and wife.

November 16, 1766, Anna Mary, daughter of Henry Koerber and wife.

December 15, 1766, Mary Barbara, daughter of Michael Bauer and wife.

December 15, 1766, Elizabeth, a daughter of Frederick Gedich and wife.

April 6, 1767, George David, son of George David Fomm and wife.

August 23, 1767, Susanna, daughter of Balthasar Stotz and wife.

August 23, 1767, Anna Barbara, daughter of John Nicholas Blaser and wife.

August 23, 1767, Elizabeth, daughter of Leonhard Waller and wife.

November 16, 1767, John, son of George Ricksecker and wife.

November 16, 1767, John Leonhard, son of Henry Kerber and wife.

December 13, 1767, John, son of Jacob Wringer and wife.

March 7, 1768, Christopher, son of Christopher Bauer and wife.

April 3, 1768, John Frederick, son of Caspar Schmidly and wife.

May 2, 1768, Susanna, daughter of Joseph Seyfried and wife.

May 29, 1768, Anna Catharine, daughter of Christopher and wife.

June 27, 1768, Christopher, son of Conrad Kern and wife.

June 27, 1768, Elizabeth, daughter of Caspar Sanghaas and wife.

July 24, 1768, John Michael, son of Leonhard Peter and wife.

August 22, 1768, David, son of Henry Kuester and wife.

September 18, 1768, John, son of Michael Deubler and wife.

October 17, 1768, Catharine and Juliana, daughters of Henry Nufer and wife.

January 14, 1769, John George, son of Frederick Audrek and wife.

January 15, 1769, Eva, daughter of Nicholas Hollinger and wife.

January 15, 1769, Anna Catharine, daughter of Henry Kepp and wife.

April 10, 1769, Anna Barbara, daughter of Peter Burmann and wife.

April 10, 1769, Daniel, son of Peter Burmann, Jr., and wife.

July 3, 1769, Christian, son Daniel Echengre and wife.

July 3, 1769, John Peter, son of Peter Blasser and wife.

July 3, 1769, John, son of John Iszlinger and Eva ....., unmarried people.

February 6, 1770, John Michael, son of Jacob Palmer and wife.

February 6, 1770, Mary Barbara, daughter of Jacob Siegrist and wife.

April 28, 1770, Mary Barbara, daughter of Leonhard Peter and wife.

April 29, 1770, Anna Magdalene, daughter of Leonhard Wollar and wife.

August 21, 1770, Anna Elizabeth, daughter of John Fisel and wife.

August 21, 1770, Catharine, daughter of Isaac Riehm and wife.

August 21, 1770, Elizabeth, daughter of Henry Heyn and wife.

December 12, 1770, Christian, son of Peter Blasser, Jr., and wife.

January 27, 1771, John Peter, son of Daniel Elienger and wife.

March 24, 1771, Anna Margaret, daughter of Peter Burmann and wife.

May 19,1771, Anna Mary, daughter of George Rikseker and wife.

June 16, 1771, Jacob, son of Jacob Schimpf and wife.

November 3, 1771, John Frederick, son of John Bodomer and wife.

November 29, 1771, Anna Catharine, daughter of Jacob Springer and wife.

December 29, 1771, Jacob, son of Leonhardt Peter and wife.

January 26, 1772, John, son of

Ludwig Bretz and wife.

January 26, 1772, Abraham, son of ..... Durmann. Sr., and wife.

March 22, 1772, Barbara, daughter of Abraham Riehm and wife.

March 22, 1772, Catharine, daughter of John Philip Negelin and wife.

April 17, 1772, Mary Gertraudt, daughter of Henry Kepp and wife.

April 17, 1772, Anna Barbara, daughter of Christian Blaser and wife.

.... 19, 1772, Barbara, daughter of Jacob Peter and wife.

September 6, 1772, Henry, son of Peter Blasser, Jr., and wife.

September 6, 1772, John Jacob, son of John Fissel and wife.

September 6, 1772, John Peter, son of John Peter Rothrock and wife.

October 7, 1772, John Peter and John, sons of Daniel Purman and wife (twins).

October 7, 1772, Philip, son of John Nicholas Lichti and wife.

October 29, 1772, Anna Gertrudt, daughter of John Peter and wife.

April 18, 1773, Catharine, daughter of Henry Hein and wife.

April 18, 1773, Henry, son of Jacob Schimpf and wife.

May 20, 1773, Anna Elizabeth, daughter of John Christopher Bischof and wife.

May 20, 1773, John, daughter of William Bischof, Jr., and wife.

May 20, 1773, Anna Magdalene, daughter of Nicholas Hollinger and wife.

May 20, 1773, John, son of George Schmidt and wife.

June 14, 1773, Anna Mary, daughter of Philip Negelin and wife.

August 8, 1773, Christian, son of Jacob Peter and wife.

September 5, 1773, Mary Catharine, daughter of Nicholas Blaser and wife.

September 5, 1773, Susanna, daughter of Zecharias Ralph and wife.

August 8, 1773, Catharine, daughter of George Riksecker and wife.

1773, October 3, Elizabeth, daughter of Peter Burmann and wife.

1773, October 3, John Peter, son of Augustine Stahl and wife.

1773, October 21, John Peter, son of Christian Blasser and wife.

1774, February 20, Anna Mary, daughter of Leonhardt Negelin and wife.

1774, March 20, Anna Catharine, daughter of Christopher Gemelin and wife.

1774, June 11, Esther, daughter of Mathys Blasser and wife.

1774, April 18, Susanna, daughter of Philip Rauschkolp and wife.

1774, May 12, Christina, daughter of Jacob Schimpf and wife.

1774, July 10, Henry, son of Peter Ruthrock and wife.

1774, September 10, Anna Catharine, daughter of Michael Feltenberger and wife.

1774, October 30, Susanna, daughter of John Peter Blasser, Jr., and wife.

1774, November 27, John Leonhardt, son of John Philip Negelin and wife.

1775, January 22, Margaret, daughter of George Riksecker and wife.

1775, March 19, Anna Elizabeth, daughter of Leonhardt Peter and wife.

1775, April 16, John William, son of Peter Schakarp and wife.

1775, April 16, Jacob, son of Nicholas Staudt and wife.

1775, June 5, Daniel, son of Jacob Palmer and wife.

1775, October 29, Anna Catharine, daughter of Jacob Peter and wife.

1775, November 25, Catharine, daughter of Christian Blaser and wife.

1775, November 25, Elizabeth, daughter of Henry Heitzler and wife.

1776, May 12, Abraham, son of Christopher Gemahle and wife.

1776, May 12, Mary Magdalene, daughter of Henry Hein and wife.

1776, September 29, Susanna, daughter of Peter Kapp and wife.

1776, November 23, Elizabeth, daughter of Nicholas Staudt and wife.

1776, November 23, Mary Barbara, daughter of George Rikseker and wife.

1776, November 23, John, son of Peter Blasser, Jr., and wife.

1777, March 29, Mary Magdalene, daughter of Peter Rothrock and wife.

1777, May 25, Anna Catharine, daughter of Geo. Winter Baur and wife.

1778, March 31, ..., daughter

of Peter Bischof and wife.

1778, November 20, Elizabeth, daughter of Christian Seeler and wife.

1778, November 20, Leonhard, son of Leonhard Peter and wife.

1778, May 23, ..., daughter of Christopher Gemallin and wife.

1778, November 20, Mary Elizabeth, daughter of Henry Grast and wife.

1778, December 25, John Philip, son of Leanhard Neglie and wife.

1779, March 2, Anna Barbara, daughter of Henry Limber and wife.

1779, March 2, Anna Catharine, daughter of Nicholas Staudt and wife.

1779, April 2, Anna Mary, daughter of Christopher Bixer and wife.

1779, ..., Susanna, daughter of George Ritzeder and wife.

1779, June 20, John, son of Henry Meitzler and wife.

1779, October 10, John Peter, son of Peter Rothrock and wife.

1779, December 9, Anna Mary, daughter of Peter Schafer and wife.

1779, March 2, Daniel, son of Daniel Rihm and wife.

1780, January 31, John, son of Peter Kapp and wife.

1780, January 1, Abraham, son of Abraham Rehm and wife.

1780, March 15, Anna Margaret, daughter of John Fisel and wife.

1780, March 28, Melchoir, son of Peter Burman and wife.

1780, April 23, Magdalena, daughter of George Blaser and wife.

1780, May 21, Peter, son of Peter Bischoff and wife.

1780, July 23, Elizabeth, daughter of John Werner and wife.

1780, August 19, Ester, daughter of Samuel Rihm and wife.

1780, September 24, Catharine, daughter of Abraham Zimmerman and wife.

1780, September 24, Jacob, son of Christian Blaser and wife.

1780, September 24, Susanna, daughter of Isaac Gruber and wife.

1780, September 24, Catharine, daughter of Christian Edder and wife.

1780, November 19, Anna Margaret, daughter of Leonhard Peter and wife.

1781, January 7, Magdalene, daughter of Isaac Gruber and wife.

1781, June 3, Magdalene, daughter of George Rikseker and wife.

1781, December 23, Anna Mary, daughter of Conrad Meyer and wife.

1781, December 23, Magdalene, daughter of Christian Edder and wife.

1782, January 8, Samuel, son of Daniel Riehm and wife.

1782, January 20, John, son of Abraham Riehm and wife.

1782, March 29, Jacob, son of Peter Kap and wife.

1782, April 7, Susanna, daughter of John Fisel and wife.

1782, April 10, ..., ... of George Bixer and wife.

1782, June 23, Anna Barbara, daughter of Israel Grof and wife.

1782, October 6, Mary, daughter of Peter Burmann and wife.

1782, October 6, ..., ... of Peter Rothrock and wife.

1782, December 1, John George, son of George Blaser and wife.

1782, December 2, Elizabeth and Barbara, daughters, and John, son of George Alspach and wife.

1783, June ..., George, son of George Alspach and wife.

1783, January 26, John Leonhard, son of Leonahrd Negle and wife.

1783, February 19, John, son of John Reitlinger and wife.

1783, March 23, Elizabeth, daughter of John Ehole and wife.

1783, March 23, Margaret, daughter of Henry Hein and wife.

1783, March 23, Mary, daughter of Jost. Blecher and wife.

1783, April 20, John Jacob, son of Frederick Strauss and wife.

1783, April 20, Elizabeth, daughter of Jacob Peter and wife.

1783, April 20, Elizabeth, daughter of William Hag and wife.

1783, May 25, Elizabeth, daughter of Christian Blaser and wife.

1783, May 25, Catharine, daughter of Conrad Mayer and wife.

1783, May 25, Daniel, son of Valentine Weishaupt and wife.

1783, May 25, Peter, son of Peter Stotz and wife.

1783, June 21, Samuel, son of Samuel Riehm and wife.

1783, June 22, Elizabeth and Susanna, daughters of Abraham Freder-

ick and wife.

1783, June 22, Anna Mary, daughter of Philip Gleiss and wife.

1784, April 2, Anna Mary, daughter of Christian Edder and wife.

1784, April 2, Christian, son of Peter Kapp and wife.

1784, May 26, Michael, son of Michael Bixer and wife.

1785, May 20, Sarah, daughter of George Blasser and wife.

1785, October 20, Elizabeth, daughter of Peter Rothrock and wife.

1786, April 4, John George, son of Leonhard Negele and wife.

1786, April 4, John Peter, son of Leonhard Kauber and wife.

1786, April 4, Barbara, daughter of George Rikseker and wife.

1786, April 4, Matthew and John (twins), sons of Christian Blasser and wife.

1786, April 4, Magdalene, daughter of George Miller and wife.

1786, April 4, Elizabeth, daughter of John Bischof and wife.

1786, April 4, Catharine Elizabeth, daughter of Christopher Peter and wife.

1786, April 4, Eva, daughter of John Fisel and wife.

1786, April 4, Jacob, son of Henry Meitzler and wife.

1786, April 4, Elizabeth, daughter of Jacob Bauer and wife.

1786, May 7, May Catharine, daughter of John Moser and wife.

1786, May 7, John Peter, son of John Hoffman and wife.

1786, May 7, Elizabeth, daughter of Valentine Weishaupf.

1786, May 7, Elizabeth, daughter of Christian Eder and wife.

1787, February 25, Margaret, daughter of Abraham Riehm and wife.

1787, February 25, Catharine, daughter of Samuel Riehm and wife.

1787, April 1, Philip, son of Peter Kapp and wife.

1786, May 20, Catharine, daughter of Jung and wife.

1787, August 2, Christian, daughter of Peter Rothrock and wife.

1786, August 19, Magdalene, daughter of Geo. Alspach and wife.

1787, September 17, John Jacob, son of Henry Gruber and wife.

1787, November 11, Rebecca, daughter of Conrad Mayer and wife.

1787, December 9, John Jacob, son of Jacob Brickert and wife.

1787, December 8, Esther, daughter of Valentine Weisshaupt and wife.

1787, February 26, Gertrude, daughter of John Fisel and wife.

1787, December 31, Anna Mary, daughter of Frederick Hibbel and wife.

1788, May 18, George, son of George Heiss and wife.

1788, September 27, John George, son of Christian Blasser and wife.

1788, November 21, John, son of Christian Peter and wife.

1788, September 7, Susanna, daughter of Christian Etter and wife.

1788, December 21, Catharine, daughter of Leonhard Negele and wife.

1789, April 12, John Peter, son of John George Blasser and wife.

1789, May 10, Michael, son of Michael Wagner and wife.

1789, June 6, Susanna, daughter of Geo. Alspach and wife.

1789, August 30, Eva, daughter of Peter Rothrock and wife.

1789, August 30, Magdalene, daughter of Peter Jung and wife.

1789, September 26, Elizabeth, daughter of Frederick Hibbel and wife.

1789, October 25, Catharine, daughter of Henry Meitzler and wife.

1789, October 25, Michael, son of Andrew Bauer and wife.

1789, December 20, Mary Magdalene, daughter of John ....retting and wife.

1789, December 20, Mary Magdalene, daughter of Adam Himmelmann and wife.

1790, April 10, Catharine, daughter of Michael Axer and wife.

1790, June 7, John and Jacob, twin sons, and Anna Mary, daughter of Ishmael Gersch and wife.

1790, July 4, Anna Mary, daughter of Valentine Weishaupt and wife.

1790, June 19, Anna Catharine, daughter of John Fisel and wife.

1790, July 31, Charlotte, daughter of Henry Gruber and wife.

1790, September 27, Barbara, daughter of Christian Eber and wife.

1791, February 13, Susanna and

Anna Mary, twin daughters of John Alspach and wife.

1791, February 5, Elizabeth, daughter of Peter Blasser and wife.

1791, May 1, Anna Elizabeth, daughter of Frederick Fiessel and wife.

1791, May 1, Magdalene, daughter of Frederick Hibel and wife.

1791, May 1, David, son of Andrew Himp and wife.

1791, May 1, Catharine, daughter of John Purmann and wife.

1791, June 5, Christina, daughter of George Alspach and wife.

1791, September 10, Catharine, daughter of Geo. Hackenberger and wife.

1791, September 8, Jacob and Samuel and Anna Mary and Sarah, children of Isaac Gruber and wife.

1791, November 17, Catharine, daughter of Christian Peter and wife.

1791, November 17, Elizabeth, daughter of Conrad Mayer and wife.

Date torn out, John, son of George Blasser and wife.

Date torn out, Catharine, daughter of John Weigand and wife.

Two more torn from original records.

1793, March 10, Susanna, daughter of Peter Blasser and wife.

1793, March 10, Catharine, daughter of Frederick Hibbel and wife.

1793, March 10, Catharine, daughter of John Schinpf and wife.

1793, April 5, John, son of Henry Gruber and wife.

1793, April 5, John George, son of Henry Hein and wife.

Five records follow here. The names torn from the original.

1793, July 27, Anna, daughter of John Fisel and wife.

1793, November 15, Samuel, son of Henry Keller and wife.

1794, April 6, John, son of John Burmann and wife.

1794, April 6, Mary Magdalene, daughter of Jacob Erhart and wife.

1794, April 6, Anna, daughter of John Schmitt and wife.

The next seven give date of birth only:

1794, October 7, Elizabeth, daughter of Leonhart Negley and wife.

1794, October 14, Jacob, son of John Zell and wife.

1795, April 1, Nerena, daughter of John Fisel and wife.

1795, May 13, Catharine, daughter of Valentine Weishaupt and wife.

1795, February 18, Anna Mary, daughter of Peter Blaser and wife.

1795, June 2, Catharine, daughter of Thomas Hamilton and wife.

1795, December 20, Anna, daughter of Samuel Diemleler and wife.

The following dates again refer to the time the child was baptized:

1797, March 25, John, son of Michael Reuther and wife.

1797, August 11, Valentine, son of Valentine Weishaupt and wife.

1797, August 12, Margaret, daughter of Michael Mnich and wife.

1802, July 11, John, son of Henry Schneider and wife.

1802, July 11, Margaret, daughter of Frederick Braunnoller and wife.

1802, July 11, Benjamin, son of George Reuter and wife.

1802, December 26, Magdalene, daughter of Jacob Engle and wife.

1803, March 20, John George, son of Reinhart Hauser and wife.

1803, April 16, Samuel, son of George Rikchert and wife.

1803, May 15, John Daniel, son of John Hoffman and wife.

1803, May 15, Jacob, son of Michael Reinhart and wife.

1802, October 30, Jacob, son of Henry Rothrock and wife.

1803, May 15, Henry, son of Jacob Peter and wife.

1803, July 10, Anna Mary, daughter of Conrad Hoster and wife.

1803, October 1, Anna Mary, daughter of William Bender and wife.

1803, October 1, Catharine, daughter of Daniel Rickert and wife.

1803, November 27, Catharine, daughter of Paul Langel and wife.

1804, February 19, Susanna, daughter of John Forny and wife.

1804, February 19, Barbara, daughter of John Geysert and wife.

1804, March 30, Michael, son of George Bernet and wife.

1804, May 30, Elizabeth, daughter of Henry Rothrock and wife.

1804, May 13, Catharine, daughter of Henry Gruber and wife.

1804, May 13, Elizabeth, daughter

of George Reuter and wife.

1804, May 13, George, son of Jacob Dress and wife.

1804, September 2, Samuel, son of Carl Korb and wife.

1804, July 8, David, son of Henry Schneider and wife.

1804, July 8, Catharine, daughter of Michael Reinhart and wife.

1804, July 8, Barbara, daughter of John Schafer and wife.

1804, December 23, Anna Mary, daughter of Frederick Schitz and wife.

1805, April 12, Samuel, son of George Kipp and wife.

1805, April 12, Frederick, son of Frederick Hippel and wife.

1805, April 12, Magdalena, daughter fo Jacob Bruecker and wife.

1805, April 12, Elizabeth, daughter of Frederick Bhannoler and wife.

1805, April 12, Anna, daughter of Peter Albert and wife.

1805, August 7, Mary, daughter of George Reuter and wife.

1805, September 1, John, son of Daniel Ballmer and wife.

1805, September 1, Anna, daughter of John Eberly and wife.

1805, September 18, George, son of Alexander Beck and wife.

1805, December 22, Catharine, daughter of Christopher Strauss and wife.

1806, March 16, Susanna, daughter of Michael Reichert and wife.

1806, March 16, Sarah, daughter of Conrad Hoster and wife.

1806, March 16, Jacob, son of John Schmidt and wife.

1806, March 16, Simon, son of Paul Laengel and wife.

1806, April 12, John, son of Jacob Musselmann and wife.

1805, December 22, Elizabeth, daughter of Samuel Walles and wife.

1805, December 22, Solomon, son of Philip Albert and wife.

1805, December 22, Anna Mary, daughter of George Ricksecker and wife.

1805, December 22, Anna, daughter of George Ackser and wife.

1806, January 19, Jacob, son of Michael Woeng and wife.

1806, January 19, Leonhard, son of William Bender and wife.

1806, April 30, Catharine, daughter of Alexander Books and wife.

1806, June 8, Christina, daughter of Henry Rothrock and wife.

1806, June 8, John, son of George Hess and wife.

1806, June 8, Mary, daughter of George Hagenberger and wife.

1806, June 9, Daniel, son of Samuel Ballmer and wife.

1806, June 9, Barbara, daughter of Jacob Dress and wife.

1806, June 9, Susanna, daughter of David Schneider and wife.

1806, August 3, Magdalene, daughter of John Albert and wife.

1806, August 3, Susanna, daughter of George Schnaebele and wife.

1806, August 3, Leonhard, son of John Forry and wife.

1806, August 3, Anna Catharine, daughter of Jacob Benbacher and wife.

1806, November 23, Samuel, son of John Hotz and wife.

1807, February 15, Jacob, son of Jacob Engle and wife.

1807, February 15, George, son of Philip Negle and wife.

1807, April 12, Anna Mary, daughter of George Kipp and wife.

1807, June 7, Froncia, daughter of John Johns and wife.

1807, June 7, Anna Mary, daughter of Henry Boehm and wife.

1807, June 7, Anna Mary and Leah, daughters of Christian Chubb and wife.

1807, June 7, Catharine, daughter of George Reuter and wife.

1807, June 7, George, son of Henry Gruber and wife.

1807, June 7, Jane, daughter of John Willets and wife.

1807, June 26, William, son of Frederick Braunoehler and wife.

1807, August 2, Anna Mary, daughter of Reinhart Hauser and wife.

1807, August 2, Anna Mary, daughter of Samuel Wallis and wife.

1808, May 5, Anna Mary, daughter of Henry Boehm and wife.

1808, September 26, Henry, son of Henry Rothrock and wife.

1808, September 27, George, son of David Schneider and wife.

1808, December 18, Jacob, son of Conrad Hoster and wife,

1808, January 16, Catharine, daughter of John George and wife.
1808, May 8, John, son of George Schnaebly and wife.
1808, May 8, Catharine, daughter of Jacob Haldeman and wife.
1808, June 10, John, son of Jacob Peter and wife.
1808, August 7, John, son of Adam Kiner and wife.
1808, October 22, George, son of William Bender and wife.
1808, October 22, Jacob, son of Reinhart Hauser and wife.
1808, November 12, Philip, son of John Albert and wife.
1808, December 4, John, son of John Meyer and wife.
1808, January 7, Adam, son of Henry Gruber and wife.
1809, January 7, Elizabeth, daughter of Thomas McCorkle and wife.
1809, January 8, John, son of Lorenz Peter and wife.
1809, January 8, Catharine, daughter of Philip Palmer and wife.
1809, March 4, Annamilli, daughter of Michael Aper and wife.
1809, March 4, Louis, son of John Villet and wife.

This old record book contained two more baptisms—that of Jacob, son of Philip Fischer and wife, on February 24, 1823, just nine days after the child's birth. Also a daughter of the same Philip Fischer and wife, baptized sixteen years later, or on February 10, 1839. This child, named Juliana Barbara, was born December 4, 1838.

The record between the years 1809 and 1823 and 1823 and 1839 have evidently been lost.

Early Congregational Meetings, Reports of Finances and Officials

NOTE—The spelling, wording and punctuation as on original copy.

The list of baptisms during the period of almost a century, beginning with 1750, was practically complete. The records which follow are condensed and extend over a period beginning with 1779 and extending to about 1848.

On August 14, 1779, a congregational meeting was held and the financial report read, which states there was a "remainder found, amounting to fourteen pounds, ten shillings and 10 p, Continental, and eight shillings and seven p in silver and copper, after clearing the accounts. This sum was placed in the hands of John Fissel."

Signed—W. R. V. D. M.

On January 8, 1781, another congregational meeting was held. After the payment of all accounts "there was a remainder of £18-9-7 Continental and £1, 1, 1½ in coin. This sum was left in the hands of Daniel Riehm."

One year later, January 19, 1782, another meeting was held, at which time the financial report was made. "After all receipts and expenditures, it was found the congregation owes Abraham Riehm the sum of twenty-five shillings." This report was signed by Wm. Runkel, Michael Petter and Nicholas Rikseker.

January 31, 1788, "Abraham Rihm settled as deacon with the congregation, and with Mathias Brikert and Peter Rothrock, the financial report from 1783 on." This report was signed by Leonard Negle, Jacob Balmer and Henry Meitzler.

On October 2, 1808, twenty-three persons were received into membership of the church by Rev. Henry L. Shaffner. This class consisted of six males and seventeen females. Among the names in this class whose descendants are members today, are those of Riksecker (Redsecker), Riehm, Palmer (Balmer).

On April 2, 1809, communion services were held and thirty-seven members partook of the sacred elements.

June 4, 1809, "Leonard Negly, Daniel Ballmer and Conrad Hoster almoners, settled with George Hitz

and John Schartle almoners. The sum remaining which totaled 27 pounds, 9s and 10p was given to Daniel Ballmer and Conrad Hofer." This was signed by Daniel Ballmer, Conrad Hoster, Conrad Negele, John Shartle and George Kipp.

The total alms money collected from May 22, 1809, to November 25, 1810, amounted to 13 pounds, 10s and 4p. On October 15, 1809 a collection which amounted to 2 pounds, 12s and 6p, was taken for a bell in the church. On June 17, 1810 the Communion offering totaled 2 lbs., 3s and 5p.

The total alms money collected from December 23, 1810 to April 28, 1811, amounted to 1 pound, 11s and 10p.

May 12, 1811, "Leonard Naegle settled with Frederick Hibel and Henry Rothrock as elders, and transferred to them all alms-money. The amount being one pound, five shillings and five pence. Signed by Conrad Hoster and Daniel Ballmer.

The following are condensed accounts of transactions as taken from the records of another old book.

The following note appears on the title page of this book:

"This book belongs to the Reformed congregation at Blasser's Church, at Elizabethtown, Donegal Township, Lancaster County."

On the 20th of September, 1812, John George and Michael Axner were elected deacons.

(To this page is pinned a receipt containing the following: "On the 30th of June, 1849, I received from Solomon Mohr, on the note of the church the sum of $25.00. Witness Philip Olweiler.")

In August, 1813, "a collection was lifted in the Lutheran Church which amounted to $6.50. This amount was paid to said church, to be used to purchase window shades. The money was paid to Frederick Beurod (Byrod), Trustee for the church and a receipt issued to John George for same."

For the year ending June 28, 1814. Rev. Mr. Shafner received the sum of $114.10.

March 13, 1814, Samuel Balmer was elected elder, and on April 10, Conrad Hoster was elected an elder for two years, in place of Frederick Hugel.

Another report on this page states: "One half of the Alms Money in the hands of Conrad Hoster that is to go to the Lutherans, amounts to 3 pounds, 5s and 1p." This was witnessed to by Michael Axer, Jr.

On December 24, 1815, John George was elected an elder and Philip Nageli and Samuel Riehm deacons.

During the year 1813, Rev. Henry B. Shaffner received $79.10 as well as $2.00 for expenses to Synod, which was held at Fredericktown.

During the construction period of Christ Church building during 1815, the congregation worshiped in the Lutheran church, as several of these old records show. Following is a record of a settlement made with the Lutheran church officials:

"Elizabethtown, Pa., Oct. 22, 1815 Received from John George and Jacob Peter, Deacons of the Reformed Church, the sum of $44.77, into the hands of Wagner and Kammerer, one-half of the alms money or collections we lifted in the Lutheran Church. This we attest to with our hand.

Frederick Wagner,
Peter Kammerer

Deacons of the Lutheran congregation. Witnesses:

Conrad Hoster, Henry Rothrock, John George, Jacob Peter, Elders and Deacons of the Reformed Church.

Then one half of the alms money was placed into the hands of John George—on the above date."

April 16, A. D. 1815, "Leonhard Negele. Sen and George Ridseker. Sen. were elected builders to erect the Reformed Church on the grounds of Leonhard Negele, Sen in Elizabethtown." At this same meeting John Shertel and Daniel Balmer were elected Trustees and Jacob Peter keeper of alms money. During this same year Jacob Peter paid to the builders of the Reformed Church the sum of $69.62.

From October 22 to December 24, 1815, a total of $4.59 alms money was collected and from January 1, 1816, to October 27, 1816, the sum of $24.51 was collected.

January 1, 1816, Henry Gruber

was elected an elder and Samuel Rihm deacon.

From November 24, 1816, to January 19, 1817, "a total of $9.49½ alms money was collected, while Jacob Peter and Samuel Rihm were deacons."

Following are a few extracts taken from the translated records, showing payments made to Rev. Mr. Shaffner:

"We as deacons have handed to Rev. Shaffner the following money for salary, for the ninth year of his services among us. The ninth year ended on Juna 28, 1817.

June 6, 1817, the sum of $6.00 was paid Rev. Mr. Shaffner for arrearages for his eighth year of service.

June 20, 1817, the sum of $28.00 for his ninth year of service.

June 22, 1817, the sum of $27.75, and on August 5, 1817, the sum of $7.25. These four payments were signed by (Rev.) H. B. Shaffner.

January 19, 1817, "Jacob Peter laid down his office as deacon and paid over the sum of $21.75 to Leonhardt Nagele, sen. builder."

From February 16, to December 25, 1817, a total of $33.20 alms money was collected,

A period of about nineteen years elapses before mention in these old records is made of activities concerning Christ church.

On May 31, 1837, Widow Shopstalling paid "the sum of three dollars for a lot in the Reformed Cemetery in Elizabethtown, for her deceased husband."

This is followed by another item showing the financial condition of the congregation:

"Elizabethtown, Sept. 29, 1832.

"Settled this day concerning the German congregation of this place with Jacob Peters and Michael Ober, trustees.

Moneys in the hands of John Kuntz, trustee. One note of Christian Dellabaugh ..	$ 75.00
Note of Leonard Negele ..	45.00
Interst on note for 11 years,	29.70
Widow Hipple's note	100.00
Balance due	$249.70
Cash in hands of John Kuntz $28.86	
Cash in hands of Jacob Peters 22.00	
	50.86
	$198.84

Witnesses present, Jacob Ridsecker, Samuel Reem, George Redsecker, George Hein, Jacob Kipp, Conrad Hoster and Michael Ober."

February 1, 1835. "Jacob Peters, trustee and treasurer of the Reformed Congregation of Elizabethtown" made settlement and handed to his successor the balance in the treasury which was 69 cents.

March 29, 1839, Isaac Ridsecker, treasurer, made a report and showed a balance on hand of $18.18. The latter part of October of the same year, Isaac Ridsecker again made a report and showed a balance of $11.62½. Again on June 25, 1841, another report was made by the same Isaac Ridsecker. This time the balance was $3.08½. After this report was made, Rev. Mr. Hoffheins was paid in cash the sum of $2.00, leaving a balance of $1.08½.

This report was signed by Samuel Reem, John Kuntz, Isaac Ricksecker and Samuel Balmer, Jr.

Similar reports are recorded for the years 1842-45, and attested to by practically the same members and officials.

August 15, 1846, there was a congregational meeting, at which time Rev. Mr. Hoffheins was elected president and Jacob Ridsecker secretary. At this time it was decided to purchase "a house and lot of ground for $670.00." John Kuntz, Jr., Jacob Redsecker, Solomon Mohr and David Balmer were appointed a committee to settle the accounts. It was also moved "that the titles for the real estate be recorded."

August 25, 1846, another meeting was held, at which time a report was read that "settlement was made for one house and lot of ground purchased from Conrad Negley, executor for the estate of Leonard Negeley, deceased, for the G. R. C. for $670.00."

The Trustees reported the following:

Cash collected	$235.00
Note due Philip Oldweiler .	400.00

Note due Samuel Ridsecker, 35.00

$670.00

On April 2, 1847, "the treasurer, John Kuntz, paid $147.00 on the note of $400.00 held by Philip Oldweiler, leaving a balance in the treasury of $16.19. The $147.00 were collected from the congregation."

Following is another interesting account of a meeting held on June 1, 1848:

"We as members and vestry of the German Reformed (Church) congregation have this day declared by a vote to pay the present pastor, Mr. Hoffheins the sum of $100.00, till fall and from then $200.00 per year. Present at the same time, Samuel Reem, Solomon Mohr, George Hein, John Kuntz, George Moyer, William Phoff, Samuel Sheppler, Conrad Brill, John Rhoads, John Copp, John Hummel, John Drowland, Isaac Redsecker.

Following is an interesting agreement entered into by church officials and David Radebach:

"We, the undersigned, do agree to give David Radebach $45.00 for erecting an entire cupola on the Reformed Church. We finding all necessary materials thereto. David Radebach agrees on the contrary to give $5.00 towards the bell, and ring the same gratis for one year; the whole to be finished within three weeks.

"Agreed Elizabethtown, June 11th, 1841.

"Signed, David Raudabaugh. "Isaac Ridsecker, John Fisher, John Kuntz, Samuel Reem, David Balmer, Building Committee."

MINISTERS WHO HAVE SERVED CENTERVILLE - MILTON GROVE DONEGAL - BLASSER CHRIST CHURCH

1.	Rev. Conrad Templeman	1727—1743
2.	Rev. John Lischey	1743—1745
3.	Rev. John Brandmueller	1745
4.	Rev. Christian Henry Rauch	1746—1767
5.	Rev. Frederick Cassimer Mueller	1746—1767
6.	Rev. Conrad Bucher	1767—1778
7.	Rev. William Runkel	1779—1784
8.	Rev. Ludwig Lupp	1786—1798
9.	Rev. William Hiester	1798—1803
10.	Rev. William Shaffner	1808—1841
11.	Rev. Emmanuel H. Hoffheins	1841—1850
12.	Rev. Albert Helfenstein	1851—1853
13.	Rev. Joshua Derr	1853—1854
14.	Rev. John Naille	1857—1867
15.	Rev. John Fritchey	1867—1874
16.	Rev. J. H. Pannebecker, D. D.	1874—1883
17.	Rev. S. M. Roeder, D. D.	1884—1893
18.	Rev. B. M. Meyer	1893—1924
19.	Rev. L. C. T. Miller	1925—

ADDENDA

And now that we have reached the present era in our efforts to give a sketch of what is now Christ Reformed church, may we again state that this effort to give an account of activities that extended over a period of more than two hundred years has been presented in as careful a manner as possible, due to the sparse records from which we secured our information.

With many shortcomings and perhaps numerous incomplete records, we send this bit of effort on to the present and coming generations, hoping that it will inculcate a greater desire for reverence for the past, undaunted courage for the present and more consecrated effort and hope for the future.

If the noble achievements of the past, under the most trying circumstances, were productive of much good, we of today, under more favorable conditions, should endeavor to continue this work for the extension of the kingdom, so that a fuller, more complete and more accurate history of accomplishments be passed on to future generations.

We therefore close this record with the beautiful poem which follows; hoping that those living a hundred years hence will be able to verify and perhaps, after adding another hundred years' history, may deem it worthy enough to pass onward to the next.

"Where, where will be the birds that sing
A hundred years to come?
The flowers that now in beauty spring,
A hundred years to come?
The rosy lips, the lofty brow,
The heart that beats so gayly now;
Oh! where will be love's beaming eye,
Joy's pleasant smile, and sorrow's sigh,
A hundred years to come?

"Who'll press for gold this crowded street
A hundred years to come?
Who'll tread yon church with willing feet
A hundred years to come?
Pale, trembling age, and fiery youth,
And childhood with its heart of truth,
The rich, the poor, on land and sea;
Where will the mighty millions be,
A hundred years to come?

"We all within our graves shall sleep
A hundred years to come.
No living soul for us will weep
A hundred years to come.
But other men our lands will till,
And others then our streets will fill,
While other birds will sing as gay,
And bright the sunshine as today,
A hundred years to come."